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BOMBAY.

MR. HALL'S TOUR TO THE GHAUTS.

ON the 15th of November 1824, as the sun was setting, I embarked in the open passage boat for Bankote, with the intention of visiting the Parr Ghaut and other places in its vicinity. A main object of this tour was, to look out an eligible place of resort, should sickness require a removal from Bombay, and what more immediately prompted to it, was the protracted and alarming indisposition of our dear son Gordon, whom we had been advised by medical gentlemen to remove from the country, as the only probable means of preserving his life. I reached Bankote about twenty hours after the time I left Bombay, and was most cordially received by our dear missionary brethren, Messrs. Mitchell and Crawford, and their partners. Not being able to procure a boat to proceed immediately, I spent about twenty-four hours very agreeably and profitably with these beloved fellow laborers, who are diligently engaged in acquiring the language, managing a number of schools, preparing and printing various lessons for them, by aid of the lithographic press, and in performing some more direct missionary labors, among the heathen.

On the 17th, I succeeded in obtaining a boat for five rupees and a half to Mahar, a large town, about thirty miles nearly east from Bankote, and at the head of navigation on the Bankote river, though the tide waters extend some distance above the town. I reached the place at eight o'clock, A. M. on the 18th. This town is to Sattara, a large military station, 80 or 90 miles to the south-east of Bankote, what Panwell is to Poonah and its vicinity. Here large caravans of bullocks are frequently arriving from various places beyond the Ghauts, and some from different parts of the Konkan. Here large supplies of merchandise are deposited, which, in

the dry season, are transported beyond the Ghauts, on the backs of bullocks to Sattara, and to the principal towns in the other parts of the Deccan. About 200 pounds are reckoned a full load for a single bullock, and this is carried in a sack made of a very strong canvass, and something in the form of a pair of country saddle bags, and lashed so securely to the animal, that he ascends and descends the most frightful precipices, and sometimes, though rarely, takes fright, and runs furiously, but with hardly the possibility of disengaging himself from his burden.

Before leaving Bombay, I had been told that I could easily obtain country horses almost any where, to set me forward on my route. This information proved totally incorrect, and after taking breakfast, vainly seeking for a horse, distributing some books, and addressing some people, I started on foot for Mahar, at half past ten, A. M. My course bore considerably to the south of east, and I pursued an irregular, but for the most part, a very level, foot path, among fields mostly cultivated, with high mountains on each side, rising to view one after another, as I proceeded, in all imaginable variety of form, and often with peculiarly interesting scenery, and no common grandeur.

The road I travelled, from its level situation must be quite impassable for some months after the rains. At such times, the few people who travel, are obliged to take a circuitous course, and keep on the edges of the neighboring hills.

Before twelve, I came to the river Sawuttree, the same that is before called the Bankote river. I was obliged to pull off my stockings and shoes, and ford it, where it was perhaps seventy yards wide, but not more than twelve inches deep.

At three P. M. reached Paladpoor, and reposed my weary limbs on the identical spot, where, one year and one day before, our dear brother mission-

ry, the Rev. D. Mitchell, died. I took some rest and refreshment, and then went to see his solitary grave, on the western bank of the Sawuttree, and in a beautiful mango grove, with a plain monument of stone erected over it.

As I returned to my quarters, the principal men of the place assembled at my request, and I had a very pleasing opportunity of addressing to them some of the leading truths of the Gospel.

Paladpoor is laid down in the book of routes, as nine miles distant from Mahahar, but the natives agree in calling it twelve miles, which I shall think nearer the truth. I was told that, a few days before, a tiger came into the skirts of the village, and killed two men, and wounded a third. I went early to bed, but could not sleep comfortably for the cold.

I left Paladpoor at seven A. M.—road very crooked. Passed over numerous hills, and several small rivers, and about ten A. M. reached the foot of Parr Ghaut. There the sepoy, furnished me at the watch-house at Paladpoor, being taken sick of a fever, left me and returned. The thermometer in the shade stood at 77°. At one o'clock P. M. gained the plot of ground, on the summit of Parr Ghaut, where Major — and his party pitched their tents last hot season. Thermometer at 75° in the shade. This spot, as to climate, is charming, and the prospect to the west very extensive, though little else than one immense region of innumerable barren hills, wildly crowded together, meet the eye. To the east, the north, and the south, as far as the eye can reach, nothing can be seen but mountains far more towering and majestic, but equally desolate in appearance.

On this spot are seven or eight miserable shelters for the sepoys, about 25 in number, who are stationed here to guard the pass, which nature alone has made almost impassable. Of course, no supplies whatever can be obtained here. After resting a while under the shade of a tree, I descended two miles to the village of Parr. This town is about ten miles from Paladpoor, contains about 100 small houses, and has a market, which supplies travellers, and a few small hamlets in its vicinity.

I was conducted directly to a temple of Mahadao, as the only place where European travellers ever lodged. This circumstance led me to reflect on the very extensive profanation, which the Hindoo temples and rites must have sustained from the overbearing hand of the conqueror. The temple was wholly

open on the east side, but was enclosed by walls of masonry on the other three sides. An enclosure of hewn stone, containing the idol, occupied so much of the interior of the temple, as to leave but a narrow passage between it and the external walls. In the western passage, most secure from the wind, I spread my blankets, and by the help of a fire very near me, I was kept comfortably warm, and slept tolerably well.

The man, who accompanied me to cook, &c. arrived here quite sick of a fever, without any prospect of being able to go further. I had before thought that I might go as far as Sattora, and perhaps to Poonah, and thence return across a Ghaut, 30 or 40 miles to the north. This idea I was now obliged to relinquish. My next purpose was to leave my sick boy, with nearly all my baggage, at the temple, obtain a guide, proceed to the next Ghaut, and return to the same spot the next day. I inquired for a horse, but was told there was none in the village. I therefore engaged a guide to accompany me on foot, and after having imparted Christian instruction to various persons, who came to the temple, I went early to sleep.

After a while, I was awaked by a person, who came to tell me, that a horse had arrived in the village, and that a man would go with it, and take me to Mahabulashweer, the place where I had purposed to go, and back again, for one rupee. I closed the bargain without leaving my bed, or seeing the man, and it was agreed that we should start before sunrise in the morning.

20. Saturday. Rose at five A. M. Thermometer at 50°. Soon started with nearly all the books I had brought, and at eight o'clock reached the top of Rurtondee (weeping-face) Ghaut. Thermometer at 72°. This Ghaut is of more difficult ascent than the Parr Ghaut. I continued to follow the Sattara road, for a mile and a half, or more, and then struck off through a wild and extensive field, in a course nearly north. The range, in general, was rather level, but broken occasionally by small ravines, almost destitute of trees, thinly covered in many places with grass, but more generally with lofty and very luxuriant fern, exactly like the black, or hog brake, so abundant in some parts of New-England. This, of course, very strikingly reminded me of my native climate, it being the first I had ever seen in this country. At a distance, as I passed, I saw a field of wheat just harvested. Much of the same tract might be cultivated in the same way, but all

is left a vast waste for cattle and wild beasts to roam in. I was told by my guide, that the bears were numerous there, and that there were also some tigers; but I saw only one jackall. I now and then came to a cluster of stumps, and found that the trees had been cut down for the purpose of making charcoal.

At ten o'clock A. M. we reached Mahabulashweer, thermometer 75°; wind N. E. At 12, thermometer stood at 78°. This village consists of about 50 poor huts, 25 of which are occupied by brahmans. There are three principal temples, and several inferior ones. The chief temple is built over the spring, for which the place is far famed, whence issues water of the most superior quality. The Hindoos pretend, that this spring is the source of the following five rivers;—Krishna, Wanea, Kohanna, Sawuttree, and Gaetra. These several rivers manifestly have their origin in or near this lofty mountain, and more than one of them are in connexion with, or very near this spring. The Krishna, the Wanea, and the Kohanna, from the pinnacle of the hill above the spring, may be seen winding their courses to the east, and to the south-east, towards the bay of Bengal, while the Sawuttree is more distinctly observed serpentine flowing between the mountains of the Konkai, to the sea on the west.

In this secluded spot, far removed from every public road, and where an European is seldom, if ever seen, I had a very interesting time in addressing divine truth to the principal men of the place, and chiefly brahmans. They cheerfully received what books I took with me, and promised to read them. When I was about to leave them, they invited me to come there, and attend the annual pilgrimage, which, they said, would bring great numbers there from all parts of the country, and which was to take place about three months from that time.

I took a very friendly leave of them, mounted my little poney, and had commenced my return, when two messengers came hastily, and called after me, and said that the people were urgent that I should return for a few minutes to the temple. I complied, and found a number of them waiting for me at the entrance. They begged that I would sit down and accept of a pot of milk before I left them. I thanked them for their civility, and said that I was sorry they should be at the least expense on my account. I again spoke a word to them of our blessed Saviour, and again we parted in a most friendly manner,

and at five P. M. I reached the town of Parr, having travelled about 16 miles. I found my attendant in some measure relieved.—Had some opportunities of teaching the people in Parr.

21. Sabbath At six o'clock A. M. thermometer at 55°, and at six P. M. at 66°. Read and spoke to many people in the course of the day, and distributed nearly all my remaining books. A number of them I sent to the native fort, about a mile distant, in which there are six or seven brahmin families, and 50 or 60 sepoys. Two brahmans from the fort came to me, and asked for books for themselves and for their neighbors.

22. Having engaged the same poney that I employed on Saturday, to take me as far as Mahar, we started a little past four, and at five A. M. reached the top of Parr Ghaut. Thermometer at 55° wind east. At half past 6, reached the bottom of the Ghaut: thermometer at 64°. Arrived at Mahar about three P. M.; having halted but once, about two miles this side of Paladpoor, under the shade of a tree, to boil some rice, and prepare some salt fish, for our dinner. I walked considerable of the distance to save the health and strength of my attendant, as otherwise he would not have been able to travel so far. I took tea with a very intelligent Mahomedan, who had much more knowledge of our Scriptures, than candor to weigh arguments in favor of their divine original.

We were warmly engaged in argument, in the hearing of a considerable number of Hindoos and Musulmans, when two young English officers came in, and terminated our discussions. One of these gentlemen was commandant of the place. From these two gentlemen, I gained considerable local information, especially of the celebrated fort, called Rayagur, which once sustained a Mahomedan siege of ten years, and which made some figure in the late Mahratta war. These gentlemen had returned from there the preceding day, and spoke of it in the highest terms of commendation as an eligible place of resort for invalids. It is nearly as elevated as the Ghauts, air very cold, and the water of the finest quality, and unfailing. It is situated about 14 miles north-east of Mahar. If permission could be obtained to reside in the fort, of which there is not much reason to doubt, it is in several respects preferable to the Ghauts. We can approach within 14 miles of it by water. Within the same distance is a large population, altogether unfurnished with the means of Christian instruction. In

the fort are extensive barracks, which might easily be fitted up so as to make a comfortable and most secure residence. I felt myself in too great haste, to visit this interesting spot, though afterwards, I much regretted that I did not take time to go to it.

About ten the same evening, I went on board the passage boat for Bankote. The wind was so strong against us, that we did not arrive there till near sunset on the 23d. I was consequently too late for the passage boat to Bombay, and was obliged to wait till the afternoon of the 25th. During this stay, I addressed a large company of Hindoos under very favorable circumstances.

Calms and head winds prevented our reaching Bombay, till after sunset on Sabbath the 29th, when I landed, and in about two hours was with my family in Mahim. As our heavenly Father had graciously taken care of me, so had he also of my family, during my absence; though in that time both our dear children had experienced a very ill turn, and Mrs. Hall's anxiety and fatigue had been very great. But we had much occasion for thanksgiving and praise.

REMARKS.

1. I had many opportunities, besides those I have mentioned, of imparting Christian knowledge, and was much gratified to find myself, and our printed books, so well understood by the people on the Ghauts, and among the mountains of the Konkan. I had the pleasure of hearing some words familiarly used in common conversation, which we had feared were above the comprehension of the common people.

2. Both at the Parr Ghaut, and at Mahabulashweer, the water and the climate are excellent, and I am of the opinion that Europeans, with good habits, would be likely to live there as long, and enjoy as good health, as if in Europe, or America; unless, however, experience should show, that those very elevated mountains, from their attraction of the clouds and vapors, are unfavorable to health in the rainy season.

3. There are on the Ghauts no buildings to be obtained, and to erect them would be very expensive, as most of the materials must be brought from a great distance.

4. All provisions, except a few coarse articles, are very scarce, and must be brought 20 or 30 miles; and this must long continue to be the case with most articles, as there is no water to irrigate

the ground for cultivation in the dry season. Consequently the expense of living, from this circumstance alone must be great.

5. From the distance, and the extreme badness of the roads, added to the ordinary expenses of travelling in this country, which are large, the expense of removing an invalid family to and from the Ghauts must be very great.

6. The number of inhabitants on and among these mountains is small, compared with the population of the country generally. They are, however, more numerous in the same extent of country, than the people of Lapland, and many other places where missionaries have gone, and their being so entirely secluded from the contaminating influence of European intercourse, renders their situation much more favorable to the reception of the Gospel, than that of the people who throng large towns, and hold intercourse with those who are called *Christians*. And while travelling over these mountains, and through these sequestered valleys, I could hardly forbear exclaiming, how beautiful upon these mountains at some future day, will be the feet of those, who shall bring the glad tidings of salvation to these simple, ignorant people, who now sit in darkness and in the region and shadow of death.

Though it might seem a great loss of labor, for a missionary to leave the far more populous districts of the country for this comparatively desolate region, yet, in those cases where his health may not admit of his living in the heat, and smoke, and fog of the Presidency, or in the Konkan, these mountains offer him a salubrious retreat, where the present prospect, I think, is, that if seasonably resorted to, he may live and enjoy as good health, as if in his native climate; and according as his strength may be, he may continue to preach Christ, in the same language which he has learned, to a people *totally* destitute, but who must, sooner or later, have the Gospel preached to them; and to a people more numerous, than those of many places to which missionaries have been sent, and with unquestionable propriety.

7. There are probably high lands directly east, or but a little to the south of east from Bombay, where the climate is equally salubrious; but to none of them can we approach so near by water as the Parr Ghaut, or the Ray-agur fort: and this is an important consideration in estimating the expense of removals in this country.

LETTER FROM MR. HALL TO THE
CORRESPONDING SECRETARY.

THE facts contained in the following communication must be gratifying to minds, which are accustomed to contemplate the operations of the Christian press in their connexion with the moral improvement of the world.

Bombay, March 7, 1825.

Dear Sir.—I transcribe the following from a letter I received two days ago.

"I send you the following extract of a letter from an officer lately returned from Kittoor, not addressed to me, but to another friend, from whom I received it. Col. Sealy was one of the members of the prize committee, and had consequently much business in the fort, (i. e. Kittoor.) On one of the days that he went there, he picked up, from some rubbish, the Gospels of Mark and Luke, and two tracts in Mahratta. These the Colonel brought home, and gave to me. I gave them to the Jemadar, and did not at the time think any thing more about them. This happened under the walls of Kittoor. On our return to Belgaum, Cassinath, our regimental Pundit, came to me, and asked me some questions about Jesus Christ. This brought on a long conversation, in which he informed me, that while he was lying ill of a fever at Kittoor, he had borrowed these books from Jemadar, and that they had made him quite miserable, convincing him of the delusions in which he had been living, worshipping stocks and stones.

"This he said with every apparent degree of sincerity. He declared his resolution to renounce the worship of the impure deities, Vishnu, Seva, &c. and to embrace that of Jesus. My heart was rejoiced to hear this. I trust his heart is under the workings of the Spirit. He has for some time been a favorite with me, from his zealous and conscientious discharge of the duties of the school. Since the time he first spake on the subject to me, he has been very assiduous in reading tracts, and conversing on the subject, and his eagerness increases, rather than diminishes. I have great hopes of him; but the Hindoo character is so deceitful, that I must hope with trembling. On our leaving Vengorla, he got two months leave to go to his house. I expect him in another month, and hope to find him unaltered—that is, retrogradely."

Our hopes—adds Mr. Hall—are often revived, by reflecting, that we have distributed more than 100,000 Christian books; and that hundreds of them, widely dispersed, may have been read

with attention and concern; that a still greater number of the heathen have heard something of Christ, and his great salvation from our lips; and that the truth of God, thus disseminated, may, through the Spirit, be now working in the hearts of many a preparation to receive the truth as it is in Jesus.

SANDWICH ISLANDS.

JOINT LETTER OF MISSIONARIES.

Oahu, October 15, 1825.

Very dear Sir:—It was, we believe, an established principle with that great and good man, your revered predecessor, not to be disquieted or discouraged by any disappointment, however trying, or by the failure of any one means, however confidently relied on, for the accomplishment of those great objects, which filled the largest desires of his benevolent heart. Resources, ample and inexhaustible, he knew to be accessible, and if one expedient failed, his active mind readily fixed, with undiminished energy, on another, and trusting to the divine power and faithfulness for the ultimate success of the missionary cause, which was dearest to his heart, he habitually rejoiced in its steady progress, and in the clearest vision of its certain and universal triumph.

Taught in the same school, and invested with the same high and responsible office, and engaged in the unwearied prosecution of the same great objects, you are, we trust, prepared to receive any intelligence, which may reach you from your missionary stations, of any events or circumstances connected with them, whether prosperous or adverse: and should any missionaries of the Board be recalled from the field, or should any number of them be laid low by the pestilence, or dismissed by death, or bound or driven away, by the relentless rage of persecution, though your tears might flow afresh at every item of such intelligence, yet, so far as your fixed purpose to propagate the Gospel, and your confidence in its unrestrained prevalence through the world, are concerned, you can say, with him who was pre-eminent in missionary labors, and in missionary trials, "None of these things move me."

Progress of the Mission.

In our last two joint letters to you, we noticed the afflictions of our fami-

lies, in connexion with the pleasing progress of our work. In writing to you, by the present opportunity, we might easily fill our pages with cheering accounts of what the Lord has done and is doing, to give success to missionary operations in these islands, which, though not equal to our desires, exceeds what was deemed reasonable expectations. He seems to have enlisted most of the chiefs in the cause of reformation, and inclined the hearts of thousands of the people to attend to instruction, hundreds of whom have committed entirely to memory our Evangelical Catechism, published in June.

He has enabled us to print and distribute, since April last, 16,000 copies of our Elementary Lessons, nearly all of which are now used in the schools. From this fact we conclude, that nearly that number are under regular instruction in the different islands, though we regret that a considerable part of these, and multitudes of others who are ready to learn, cannot yet be furnished with competent instructors. At all the stations preaching is regularly maintained, and all the congregations have been recently enlarged.

Our congregation at Honoruru has increased to about 3,000, and about that number of men are now erecting a temporary thatched chapel, sufficiently large for the accommodation of from 4,000 to 6,000 hearers. In the mean time we worship in an open area, between the tomb of the late king and queen, and the mansion house occupied by the young king. Thus the altar of the Lord appears to be erected "between the living and the dead."

Diminished Strength by Sickness.

Never, during five and a half years of incessant labors, have we been more cheered than at present, with the prospect of a precious harvest. But while we seem on the point of filling our arms with goodly sheaves, we are grieved to see so many of the laborers fainting under the burden and heat of the day; our own strength failing, and our number diminishing, when it is our daily prayer, "Lord, send forth more laborers into this harvest." You will, no doubt, sympathise with us to hear the simple recital of our temporal afflictions. Mrs. Whitney continues to suffer from dropsical symptoms, and most of the females of the mission suffer materially from debility. Mrs. Bingham and Mrs. Stewart are both confined to their couches, as Mrs. Richards has been a considerable portion of the last eight months. Mrs. Bingham has for some months ex-

hibited more symptoms of an impaired constitution, than at any former period, since she left America. Having for some weeks been denied the privilege of joining with the other sisters, in attending the native female prayer-meetings at this place, about 15 days since she felt a strong desire, and made some exertion, to take her part again with them, but was in the evening succeeding taken very ill, and has not since been able to set her foot on the floor—nor can she expect a very speedy recovery. Mrs. Blatchely, also, is quite unwell, and very liable by a little exertion to be laid aside. Mrs. Bishop has been considerably ill since June, and Mrs. Thurston and Mrs. Loomis do not enjoy good health. Mr. Bishop was attacked about two months since with a fever, and is now just recovering from a relapse.

Case of Mrs. Stewart.

But we are particularly grieved at the loss of Mrs. Stewart's health, which appears to be beyond recovery here, on account of which we are called to part, most reluctantly, with Mr. Stewart and his family. For several months she has been subject to extreme prostration and debility, sometimes attended with alarming symptoms, until at length the hope of her recovery in this debilitating climate is given over, and the only fair prospect of her restoration is in her speedy removal to a more favorable region. Mr. Davis, the surgeon of the *Blonde* frigate, who was particularly attentive to her case for more than two months from the early part of May, and almost from the commencement of her decline, gave it as his decided opinion, that she ought to be removed to a colder climate, if her strength should be such as to enable her to undertake the voyage, which was not the case when the *Blonde* left the islands in July. Dr. Blatchely shortly afterwards came to a similar conclusion—that it would be advisable for Mr. Stewart to avail himself of an early opportunity, should any occur, to take Mrs. S. comfortably from the islands: and it is now his opinion that her removal to a colder climate affords an encouraging prospect, and the *only* prospect of her recovery. Dr. Short, of the ship *Fawn*, of London, who was with us at the commencement of Mrs. Stewart's illness, and who is now with us, has given his advice to the same effect.

But recently the ship *Fawn*, homeward bound, put in for refreshments at this port, and the master, Captain Dale, with distinguished kindness and liber-

ality, offered Mr. Stewart and his family a *gratuitous passage to London*, on board his ship, where he may have very ample accommodations, and the constant attentions of a very respectable physician, Dr. Short, with whom we have had the happiness to form a pleasant acquaintance. Mr. Stewart, therefore, requested the joint voice of his brethren on the subject of his duty:—first, "Whether he ought to remove at all?" and secondly, "If so, whether he ought to avail himself of this opportunity?"

Trying as the thought of parting with Mr. Stewart and family is, and deeply as we all must feel the loss of a missionary taken from this field at the present period, when there is not only an opening, but a great demand for additional laborers, yet there appears to be but one sentiment in the mission on the subject, and that is, that it is his duty to remove his wife to a colder climate, and to her native land, if providence should open the way for it. On this point he has received the opinion of almost every member of the mission. As to the opportunity generously offered by Capt. Dale, the brethren of this station, in accordance with the opinion of the gentlemen of the faculty previously expressed, and the known sentiments of the absent brethren, have expressed to Mr. Stewart their united and decided opinion, that it is his obvious duty to avail himself of it to return.

He still felt willing to wait a little longer in the hope, that the expected visit of the frigate United States, would afford him an equally favorable opportunity to return, after a little further experiment in attempting to restore Mrs. Stewart's health here: but this point was quickly settled in his mind by the reception of a polite letter from Commodore Hull, informing him, that the United States would soon return by way of Cape Horn, without visiting the Sandwich Islands, as had been expected.

Mr. S. will therefore embark immediately with his family, on board the *Fawn*, and sail for America by way of England, to try the effect of a voyage and a colder climate on the health and constitution of his amiable, and truly excellent, but deeply afflicted, wife. Betsey Stockton returns with him, of course, as attached to his family, having proved herself a faithful assistant.

They return to the Board, to their friends and country, with unimpaired reputation, and unimpeachable Christian character, and are hereby most affectionately recommended to the undiminished confidence of the Board, and

of the Christian public, and to the cordial fellowship of the friends of Christ, and the friends of missions.

In retiring from this field, Mr. Stewart feels a deeper regret, than on leaving his native country; and though separated from us in person, he will, with his family, be affectionately joined in heart, with those left behind to sustain the increasing labors of the mission. He does not dissolve his connexion with us, or by any means wish to leave the service of the Board, but will cheerfully hold himself in readiness, at the call of Providence, to return and engage again in the labors of this field, though his health has suffered from the climate; or to take his post at the mouth of the Columbia, (with which highly important station we begin to feel a strong sympathy,) or to engage in any service, which the Board, or the finger of Providence, may appoint him.

It is our prayer, that the Lord of the harvest, with whom is the appointment, the continuance, the removal, the success and the reward of the laborers, will speedily confirm the health of our beloved sister, and shortly restore them to us; and we here make the earnest application to the Prudential Committee of the Board, that if, in their judgment, Mr. Stewart can best promote their cause by resuming his acceptable labors in the Sandwich Islands, they will do us and this nation the favor to restore them to us, as soon as the circumstances of his family will possibly permit. But if they shall think a colder climate more suitable to his constitution and that of his wife, should she be restored, as we hope, and should the Board soon intend to occupy a post on this side the Rocky Mountains, let them, we entreat, have a station as near us as possible, in such a climate as New England, on the banks of the Columbia River. Happy should we be to hold a correspondence, or interchange visits with them there, or to reinforce them with Christian converts from the Sandwich Islands.—But in all these things we must say, "*The will of the Lord be done.*"

Need of more Laborers.

Before dismissing the subject, we must again beg leave to call the attention of the Board to the pressing need of more laborers in this field. We do not now pretend to ask for a number necessary to occupy new stations, but to maintain the stations we have already taken. We feel that, besides another physician, which you allow to be needed here, four or five ordained missionaries

are indispensable; that is, one to be associated with Mr. Richards, at Lahaina; one with Mr. Ely, at Kaavaroa; one with Mr. Whitney, at Tauai; one with Mr. Goodrich, at Waiakea; and one for Oahu, in case Mr. Ellis should not soon return. In this application we leave entirely out of the question several large districts, and important posts for missionary operations, which we think worthy to be occupied, and which we would fain hope may be occupied eventually, and would press our suit, as closely as can possibly be deemed becoming in missionaries, confined in the midst of a vast ocean, 10,000 miles from help, liable, when single-handed, to be insulted and persecuted by murderous mobs of unprincipled seamen, who hate the light, and would gladly put it out, and through whose rage at the recent improvements, our lives are in jeopardy.

Outrage of a Whale-ship's Crew.

We have here touched on a point, which will doubtless cause some excitement in England and America. And it is now, perhaps, too late to attempt to conceal the enormities among those who traverse the Pacific, which have filled us with disgust and indignation from the period of our arrival at the islands. Nor is it necessary to conceal names, lest there should not appear a proper distinction between the precious and the vile. The riotous crew of the whale-ship *Daniel*, Capt. *Buckle*, having the countenance and example of their master, purchasing, for a stipulated sum of money, a female slave, and carrying her as the inmate of his cabin during his late cruise, were, on their recent return to Lahaina, enraged at the *tabu*, prohibiting females from visiting the ships, and, after repeated insults and threats to Mr. Richards, left the ship in a body, and landed in three boats under a black flag, and, armed with knives, surrounded the house of Mr. Richards with the most abusive threats, and seemed determined, as Mr. R. writes, to have his life, or his consent for females to go on board—the former of which he would have surrendered first.

When one of the crew stabbed twice at a native, who kept the gate, the chiefs immediately called out an armed force to resist them, and they are obliged to keep a strong guard of armed natives, around the house by day and by night, to protect their missionary from the murderous assaults of *Christian* seamen. That the master of the ship allowed this outrage, is to us evident, from his note to Mr. Richards the even-

ing before, when Mr. R. requested him to come on shore on account of his apprehensions from the crew. He replied, "that he could not control them on shore—that they had left the ship with a determination not to return to it without bringing women on board; and that Mr. R. *had better let them come off*, and then all would be quietness."

About 20 seamen recently came to our doors, to demand the reason, why they could not have women as formerly. We could only say—"It is forbidden by the word of God, and prohibited by the *tabu* of the chiefs." Satan is making a great effort to oppose the progress of our work, and will not our friends make as vigorous an effort to support it?

The disgraceful fact above, we record, as an evidence in proof of the energy and decision of the chiefs in laying this *tabu*, in opposition to a frowning world; not to deter any missionary from entering this field, who would otherwise gladly come to our aid. We have noticed it here, to shew how very desirable it is, that every brother and sister should have an associate at hand at all times. Once we thought a single couple would be exposed to insult from the natives; now the natives are a defence against lawless foreigners, to whose violence we are all exposed. We are happy to repeat here, what Mr. Richards says, "that the American ships do not molest him;" though some of the Americans declare boldly against the *tabu*.

These are among our trials of the present day. Mr. Richards says, in a hasty line, written about the time his house was attacked,—"We are alive, though, an hour ago, we expected nothing but *immediate death*." He was greatly concerned for Mrs. R. and we were much distressed for them both, till we heard that the chiefs had undertaken, in good earnest, to defend them from violence.

Some apprehensions have been felt, by Mr. Whitney and family, respecting a band of unfriendly natives at Tauai, who threatened the governor with war; but the speedy interposition of the government in removing them, has restored tranquillity there. Boki did himself much credit, in executing this trust with great ability and fidelity.

Thus the cause of truth is gaining ground, and we greatly desire that the number of its advocates may shortly be increased by a reinforcement from the Board for our enfeebled forces, lest the enemy should gain an advantage, and we should be put to shame. But in the midst of all our cares and toils, and sor-

rows, we can sing, "God is our refuge and strength, a very present help in time of trouble; therefore we will not fear." "Be still and know that I am God. I will be exalted among the heathen. I will be exalted in the earth. The Lord of Hosts is with us, the Lord of Jacob is our refuge."

While we habitually look for the protection and blessing of Him, whose rich mercies, even in seasons of affliction, are more numerous than we can count, we shall continue to honor our beloved patrons, by *expecting* from them every facility in their power to bestow upon us, for the most advantageous prosecution of the work, for which they, by the will of providence, have been pleased to direct us to this whitening field.

With very affectionate salutations to them, and to all their helpers in the Lord, we desire once more, dear Sir, to subscribe ourselves cordially and faithfully yours,

HIRAM BINGHAM,
ABRAHAM BLATCHELY,
LEVI CHAMBERLAIN,
SAMUEL RUGGLES,
ELISHA LOOMIS.

The cause of the great failure of health among the females of the Sandwich Island mission, is to be found, we apprehend, far less in the climate, than in other circumstances, most of which are of a temporary nature. The climate, for a region so near the equator, is remarkably salubrious. At Honoruru, on the island of Oahu, in the period between August 1821 and July 1822, inclusive, (as appears from a meteorological journal kept by the missionaries,) the thermometer rose no higher than 88°. Its lowest point, within three hours of the meridian, was 61°, giving a range of 27°; the mean temperature was 75°. It would not, perhaps, be safe to infer from this, that the heat of the Sandwich Islands is not oppressive to the human system. It is clear, however, that there are no great and sudden changes of the atmosphere, which, in higher latitudes, are so productive of colds, and fevers, and consumptions. And when we consider that the islands are usually fanned by the trade wind, blowing fresh from the north-east, and coming direct from a long expanse of ocean, we see that the heat, so far as its influence upon health is concerned, must be very considerably mitigated.

Two causes have had, probably, a more deleterious effect upon the health of the female missionaries, than all others.

1. *The severity of their domestic labors and cares.* Within the domestic sphere, they have

generally been obliged to do every thing themselves, help from the native females being, in great measure, out of the question;—and under how many painful disadvantages they have performed this class of duties, it is difficult to conceive, and harder to describe. Some time must necessarily elapse, before, in this respect great alterations for the better can be expected.*

2. *Exposures and privations.* The want of suitable dwellings has been, in many instances, severely felt, and by none more than by Messrs. Stewart and Richards, and their families. In a letter to the Corresponding Secretary, written in December 1824, Mr. Stewart thus pleasantly alludes to his habitation.

It may sound somewhat singular to say, that I have determined to write to you this evening, only because every thing around me is in too uncomfortable a state to admit of any employment more important than letter writing. Still such is the fact. Not that the want of ordinary comfort is the *reason* of addressing you,—for so long as I have the honor of your confidence and affection, I would plead no other reason than the pleasure it affords me,—but only the *occasion*, by unfitting me, for the time, for the prosecution of any object more immediately connected with the duties of my station. You will smile, and perhaps wonder too, when told the harmless cause of all this interruption of our appropriate work. It is simply because *it rains*: but not because it rains around us, and over us—but *on us*: and that so copiously, that I have to keep a good look out to save my paper from the stain of the drops.

In the minds of many there is something very romantic associated with the idea of a *cottage*, and sentimentalists find luxury in musing amid the pelting and droppings of a rainy day; but though we have a real cottage, and to-night a pouring rain, we would most willingly exchange all the romance of the one, and the luxury of the other, for a refuge from the actual "peltings of the storm."

I did not take my seat, however, to write against our little huts, accessible as they are on every side to sun and moon, wind and rain, for they have been to us the dwellings of peace and joy; nor to dispute the propriety of applying the epithets of "bright," and "sunny," to these isles of the ocean, for the sun never illumined a milder or a fairer sky; but to testify my continued respect

* Mrs. Stewart must have been much relieved by the faithful attentions of Betsey Stockton, but she had a full share of the evils mentioned under the second head.

for and remembrance of one, who, I am happy to think, is my patron and my friend.

This was written at Lahaina, on the favored island of Maui, where God has been, and, for aught that we know, is still, sending down a copious rain of righteousness; and doubtless the prospects of general inquiry among the natives, which were even then witnessed, did much to cheer and strengthen the evangelical laborers, amid their exposures and hardships.

In other islands, there have been similar exposures. But in all cases, where they have been experienced, they have been unavoidable. The Prudential Committee have been greatly desirous of sending out to the islands the materials for comfortable houses, but have not always been successful in their applications for conveyance thither.

Owing to similar embarrassments in the sending of regular supplies to the mission, the families have been subjected to many privations with regard to the customary articles of food, though they have seldom made mention of them.

It is to be presumed, that hereafter the exposures and privations of the missionaries on those islands will be diminished. Better dwellings they will probably ere long possess. As civilization advances among the islanders, more of those things, which, in civilized countries, are esteemed indispensable to comfortable living, will be at command; and from the multiplying instances of favorable regard, which are shewn, by intelligent and benevolent ship-masters and owners, it may be hoped, that much less difficulty will be experienced in the sending of supplies.

The repetition of such outrages, as the one, which we have thought proper, in this number of our work, to publish to the world, will not be very likely to happen, if the perpetrators of them are held accountable at the tribunal of public opinion.

Favored by the kindness and generosity of Capt. Dale, with a gratuitous passage to London, Mr. Stewart, with his family, embarked on the 17th of October. Between the Sandwich and Society Islands, Mrs. S. was so ill, that, for several days, her death was confidently and hourly expected: A favorable change, however, took place, and a few weeks before her arrival in England, she was able, with assistance, to walk a little, and hopes were cherished of her ultimate recovery. Her disease is thought to be similar to that, with which her beloved friend, Mrs. Ellis, was and

is still afflicted; though more hopeful, from its shorter duration.

By a letter from the Rev. Mr. Ellis to the Assistant Secretary, we learn, that Mr. Stewart arrived at Gravesend on the 19th of April, and that the approach to land had exerted a salutary influence on Mrs. S. They hoped to leave England for their native country, early in June.

We shall close this article with one or two extracts from a letter of Mr. Stewart to the Corresponding Secretary, written after he had passed Cape Horn, and was drawing near to the Equator, in which, in the first place, he reviews the dealings of God with himself and his partner, and then mentions the obligations under which he has been laid by the kindness of individuals.

The finger of God in his providence successively pointed out my path to the missionary work—to the *Sandwich Islands*—to the *perishing thousands of Maui*: I implicitly followed the several indications, and, in following them, felt myself to be a privileged and a blessed man. If I have ever known contentment and happiness in the world, I have known them. in the highest degree, in the quiet conscience, "progressive usefulness, and approving heaven," I humbly claimed as my own in the station assigned me at Lahaina. But at a time when that contentment and that happiness were highest, and when increasing qualifications, both in myself and partner, for more efficient exertion in our work, were most encouraging, we have been commanded to return, by intimations of duty no less certain, than those which first led us cheerfully to go forth to the dark places of the earth. We have followed those intimations reluctantly and sorrowfully, because they were contrary to our expectations, contrary to the predominant desires of our hearts, contrary to our sincere and unceasing prayers. But they ultimately became too plain to be questioned, or misunderstood, and we obeyed them at the sacrifice of ties of interest and affection, than which earth knows none higher and none stronger.

To Capt. Dale, Dr. Short (surgeon of the *Fawn*), and to the officers of the *Fawn*, we feel ourselves under lasting obligations, for their unremitted and unvarying kindness, and every polite attention.

The names of several gentlemen, resident at the Sandwich Islands and elsewhere, are also mentioned.

THE MEDITERRANEAN.

THOUGHTS UPON THE PRINTING ESTABLISHMENT AT MALTA.

THE embarkation of the Rev. Eli Smith for Malta, on the 23d of May, was mentioned in our last number. Upon his arrival at that island, he will be associated with Mr. Temple in the great endeavor of making the evangelical press bear upon the islands and shores of the Mediterranean.

In the operations of that establishment, we, in common with many others, have felt a great and growing interest, ever since its establishment in 1821. We have had many thoughts upon it; and some of them we shall now lay before the reader, borrowing the language of a portion of the INSTRUCTIONS given to Mr. Smith, as being, perhaps, more forcible, than any which we can now command.

After alluding to the circumstances, which induced the Prudential Committee to invite him from the bowers of sacred science, before he had fully completed his prescribed course of preparatory studies;* giving an outline of the duties, which were about devolving upon him; and remarking that he would find the sphere of usefulness, that comes within the department of the press, ample enough for many minds of the highest order:—the Instructions proceed to admonitory and animating considerations, as follows:

You will, my dear Sir, allow the hope to be expressed, in behalf of the Prudential Committee, that you will ponder much upon the responsibilities, which are involved in your connexion with the printing establishment at Malta. How much depends on its being conducted with spirit! And how much on its being employed with judgment! Its powers are amazingly great;—then let them never sleep—let them ever be wisely directed.

But the same reflections, that occasion the anxious feelings of responsibility, may also awaken the livelier emotions of hope and expectation. It is the mighty energy of the press, in such a place as Malta, which renders that station, to a reflecting mind, one of the most interesting in the world. The security of the island, its central situation, its proximity to various nations, dissimilar in language, manners and religion, and the comparative ease, with which a moral influence may be diffused

from it to those nations, make it peculiarly eligible as the seat of a great EVANGELICAL PRINTING ESTABLISHMENT. From such an establishment, in such a situation, how may a general influence be made to stream out, like the electric fluid, and dart from mind to mind, till thousands and millions feel the exciting power.

When tempted, therefore, to discouragement, because you see less fruit of your labors, than you could wish, think of these things. Man is not so constituted, that the living truths of heaven can be thrown into convincing arguments, and awakening illustrations—be widely circulated, and thoughtfully read by multitudes—and yet exert no influence. Experience forbids such a supposition. The moral tone of many minds, must and will be raised; the desire for better instruction, in numerous cases, will be excited, and often will opportunity for such instruction be sought; and thus a march—it may be slow indeed,—will actually be commenced towards God and heaven. Have you never observed how individuals, and how communities, are sometimes gradually, perhaps almost imperceptibly, remoulded, by the inculcation of a few fundamental truths? and that, though the change, in its contiguous stages, was scarcely perceivable, yet, when the end was compared with the beginning, nothing could be more manifest, than the reality of such a change?

In general, however, the progress of public opinion towards light and knowledge, when once it commences the upward career, is in the geometrical proportion; while the greatest, the most important, the most difficult movement, is that, which imparts the *first* impulse; and it is in this early stage, that men are more frequently disheartened, than at any other.

Now, this first movement, this originating process, is precisely that, my dear sir, which is to call forth your efforts. You, and your coadjutors, are, if possible, to communicate motion to a mighty mass of torpid intellect, and to impel it forward in the direction of truth and virtue.

It is a work of time, and must cost labor, and patience, and enterprise, and much of that "effectual, fervent prayer," that availeth with God. But, unless the human mind breaks away from the laws that govern it, the work, so prosecuted, must succeed. The press is a species of artillery, which, if well and perseveringly served, on the side of justice, benevolence and truth, is perfectly invincible. Not a tyrant could hold his throne, if he did not restrain

* Mr. Smith was a member of the Senior Class in the Theological Seminary at Andover. *Ed.*

the operations of the press in his dominions. Give it full scope, and the chains fall from the slave, mind bursts from its shackles, and public opinion clothes herself with powers, which no man, no body of men, dares to resist.

Such is the mighty engine, which you, in company with another valued missionary, are to be engaged in directing. We have estimated its powers; have calculated, to some extent, the repellent forces which it has to overcome; and, upon the whole, our hearts are cheered, as yours must be, with hope and expectation. *We* shall not probably live to see the result, and may not hear the shout of victory; but the consummation, borne onward by the regular and certain operation of cause and effect, will assuredly gladden mankind. Yes; let but the American press at Malta, in conjunction with the one under the control of our English brethren, have a free and constant operation, for an age to come, and the foundations of Papacy will be undermined, and Islamism will tremble to its centre.

O, Sir, it is a glorious enterprise, upon which you have entered; and a most important post, which you are to occupy: while a gracious, Almighty Power is pledged for your assistance, in the promise, "Lo, I AM WITH YOU." By that Power you will doubtless find yourself borne up, and impelled forward, until you have been rendered worthy, through grace, to wear the conqueror's crown, and to take your seat in the heavenly places.

Since the establishment of the American Press at Malta, about 2,048,000 pages of tracts, in the Modern Greek, have been there printed; and 474,000 pages, in the Italian language; making, in the whole, about 2,522,000 pages of valuable religious tracts, made ready to pour light into thousands of darkened minds. Most of these have been circulated in numerous directions, and many have travelled to remote places.

These, it should be remembered, have been prepared with great labor—have been printed under many disadvantages, for want of a skilful printer—and their circulation has required much effort and care. With two missionaries on the spot, the labor will be divided, and facilities multiplied; and a competent printer has engaged to leave this country for Malta, by leave of Providence, in the autumn: from which time, with the blessing of Heaven, the operations of the press will be accelerated.

REASONABLE EXPECTATIONS IN RELATION TO THE PALESTINE MISSION.

THE time has not arrived, when, upon any reasonable calculations, great effects should become apparent as the result of the Palestine Mission. It is little more than five years since Mr. Parsons visited Jerusalem; and, a little more than three, since Messrs. Fisk and King made a permanent establishment in Judea. Two years have not elapsed, since Messrs. Bird and Goodell, the only American missionaries now in Syria, first saw the Levantine regions: and no one Protestant missionary has yet resided twenty months in that land.

Now, had the missionaries to Palestine been, at the outset, thoroughly conversant with the languages, the country, and the people—had they known the habits of thought and of feeling, and all the peculiarities, of the numerous sects of religionists—had they been acquainted with every strong hold, and assailable point, in the ancient and mighty kingdom, which Satan has established in those parts, and with the most effectual modes of assault—had they, in short, been obliged to do no work of preparation, but entered at once, and without embarrassment, upon the full discharge of the highest duties of their high embassy:—still, in so short a time, it would not be right to expect strong manifestations of influence upon the people, among whom they have labored. Wisdom cries out against an expectation, so little authorized by general experience, or by the nature of the enterprise.

Observe communities, far more highly gifted, than those of western Asia;—communities, where religion has been early and faithfully taught to the young—where correctness of religious faith characterizes the riper age—where mind is inquisitive and active and well informed—where Christian institutions have retained their purity—where social intercourse is based upon sound principle—where conscience is unconstrained, mind unshackled, and liberty, full-orbed, sheds her golden beams upon the happy land. If any where upon earth an immediate and powerful influence might be always expected from the Christian ministry, it is in such a community as has been described; and such communities come under the pastoral care of many Christian ministers in our own favored country. But is an immediate and powerful influence manifest in every case? Do not many ministers, who are as devoted, as faithful, and as able, as any of the missionaries, labor, even in such auspicious circumstances, for years, without much apparent suc-

cess? How many are there, who go mourning a long time, lest they have labored in vain, until convinced of the contrary, by a revival of religion, bursting unexpectedly upon them with its solitudes and joys.

But do such ministers, when gathering the sheaves of a plentiful, almost unanticipated harvest, look back upon the spring-time of their labors, when they sowed in tears, with a feeling that those labors were ineffectual? Five, ten, twenty years may have elapsed, but they now look upon their faithful exertions, from first to last, as having been, by the divine appointment, necessary to the glorious consummation, and instrumental in its production. However others, or themselves, may, in times past, have regarded their efforts, they now know that they labored not in vain—that, all along, a secret, preparative influence was exerted, which has at length resulted in numerous conversions to God.

The argument from experience, therefore, teaches us to beware of supposing, that no important influence is exerted by the ministry, because no such influence strikes our senses; and it exhorts us, never to be disheartened and impatient, because we see not immediately the fruit of our exertions for man's salvation.

These cautions are especially applicable to the missionary enterprise, whether Paganism, or corrupt Christianity, be the object. And most of all do they apply to such a country as Palestine, where the object is to reform abuses of Christianity, of vast extent, and of ancient standing. To that portion of the earth the god of this world seems to have directed much of his attention. There he has seized upon the artillery of heaven, and turned it to the defence of his own kingdom. There he fights under advantages, which, in lands purely heathen, he does not possess. In those portions of the Christian church, therefore, which he has bound in chains of darkness, and plunged into corruption, we may expect him to make his firmest, most deadly stand, and there, doubtless, will be the most painful struggles, and the fiercest conflict.

We invite, then, the friends and patrons of the Palestine Mission to consider the *nature of the enterprise*, and to gird up their minds for a long, and arduous, but glorious struggle. That subordinate degree of Christian heroism, of which *patience* forms but an insignificant part, will not do here. Palestine is a country, where almost every species of error and vice is found—where the force of circumstances has impressed every where the strong lineaments of party—and where Satan has erected

his strong holds, and triumphantly surveys his dread munitions. The mission to that country is not for the faint-hearted, the irresolute,—for him who shrinks from the shock of arms, or the fierce and long-contested battle. It is for minds of firmer nerve, of more comprehensive views, of more unbending fortitude, which, borne upward by the promises of God, can overlook a thousand obstacles, and dangers, and disheartening occurrences, lying in the way to ultimate and triumphant success. Such are the patrons, and such the missionaries, who are adapted to this enterprise.

In determining, however, what expectations are reasonable in respect to the success of the Palestine mission hitherto, it is necessary to consider not only the nature of the ground, and the time spent upon it, but also the *unavoidable nature of the incipient labors*.

The supposition made at the commencement of our remarks, is very far from the truth. The missionaries have had almost every thing to learn. Former travellers did not explore the country with reference to missionary operations: hence the records they have published to the world are insufficient, and almost every thing must be seen anew. Besides, several languages are to be acquired, some of which are conquered not without much time and application. To languages, therefore, a considerable portion of all the time hitherto, has necessarily been devoted. What has not been thus employed, has been demanded for travels, to spy out the land, and become acquainted with its people: nor need it be said, that every missionary in that field has been diligent, faithful, and able, in the discharge of duty.

Now, taking into view the facts—that the American missionaries were the first on the ground—that (excepting Mr. Parsons, who was in Palestine only three months,) their number has been but four—that of these four, only two have had a free use of the languages—and that these two were in that land only one year and a half; we ask—whether more should have been expected, than has been done? They have told of languages acquired; of journeys made; of villages and cities explored; of Bibles and tracts distributed; of the manner in which the pure Gospel is likely to be received, in different sections of the country, and by the various sects; and of the truth, often inculcated by public preaching, and in familiar conversation. All this is most important, and it is all to be regarded as of the nature of success. An advance has

been made:—and whether the mission were commenced when it was, or a century hence, all this must be done, and time must be taken for it.

Our own expectations, with respect to this mission, have in no degree been disappointed. We have uniformly supposed, that the early missionaries would require not less than five years to mature their plans, and prepare for action. We have supposed, moreover, that meanwhile they would meet with many trying events—that, subject to arduous labors, many exposures, and much hardship, some would be called to their everlasting rest—that, going to reclaim from error a country, which has been so anxiously desired by the Romish Church, sought by so many crusades, and retained at so much expense, they would be violently resisted, in every movement, by all the art for which that church is renowned—and that only by persevering, with the martyr-like purpose and resolution of Paul, would they be able to accomplish their object.

Whether it will be permitted to the American churches to rekindle the fires of Christianity upon the mountains of Judea, we of course know not; nor are we anxious to know. The duty, the pleasure, the utility, of the mission, depend not upon such foreknowledge. Enough for us to be assured, that, from one of those mountains, the mandate was given by our Lord and our God, to diffuse through the earth the blessings of Gospel Truth. Thither, in our belief, does the finger of duty point. A voice calls, that must be obeyed—an influence urges onward, that must not be resisted.

Some have supposed, that Palestine is yet to be convulsed with political revolutions; and this is very likely. But such an event we will leave to the disposal of the God of armies—grateful that if, in the counsels of Heaven, such is to be again the fate of the Holy Land, we may be permitted to pour the influence of Christianity into the warring elements, and thus to moderate the direful tempest.—No one can tell, however, but missionary operations are destined to hasten the battle of the great day, when the Beast and the False Prophet, united in counsel and interest and hostile effort, shall be overthrown, and their kingdom subverted.

But with these things we meddle not,—desiring to leave the future with the God of mercy, to keep our eye on present duty, and to improve existing opportunities for replacing Christianity in her ancient seats.

LETTER FROM MR. FISK TO MR. TEMPLE.

It is conceived, that the following letter from Mr. Fisk to Mr. Temple, which was dictated only three days before his death, will strongly enforce the foregoing remarks; inasmuch as it shews the views of the mission, entertained by that distinguished missionary, in circumstances when he could but take an impartial survey of all earthly scenes and labors.

Beyroot, October 20, 1825.

My dearly beloved Brother Temple.—

On the confines of eternity, as I suppose, I send you a last token of my love, and a last farewell. Viewing myself, as I now do, a dying man, the great and holy cause, in which we are engaged, presents itself to my mind with indescribable importance. We have both had slight disappointments and troubles in our work, but they are not worthy to be compared with the glory that shall be, as we trust, revealed in us. At this solemn moment, I seem unable to recollect any thing that deserves the name of trial, disappointment, or sacrifice. The history of my life has been a history of mercies, and—of sins! My only hope is in the unmerited mercy of Christ. I trust, that, for sixteen or seventeen years, I have found his service pleasant, and him a faithful and gracious Master, though I have been constantly violating his laws, and wandering from his presence.

I wish you a long and useful life, and much communion with Christ. My kindest love to Mrs. Temple. My prayer is, that you may long live and be happy together; and the Lord grant, that your children may be early sanctified by his grace, and live to occupy the places made vacant in this mission, by the calling of one and another of us to himself.

Your dying brother, P. FISK.

Mr. Bird, who wrote the letter at Mr. Fisk's dictation, says, that when the dying missionary came to say, that the history of his life had been a "history of mercies, and of sins," his voice faltered, so that Mr. B. was obliged to ask him to repeat it.

"When I had read this letter—says Mr. Temple—I felt as if I had heard the voice of one of the saints made perfect, speaking to me from his happy abode on Mount Zion above. Never in my life did the world seem to retire so far from me, and heaven approach so near. I could not help saying with the greatest emphasis, Let me die as he died, and let my last end be like his."

EXTRACTS FROM LATE COMMUNICATIONS.

Syria.—The occurrence, a description of which we shall now give, happened a little more than a year ago. The description is from the pen of Mr. Goodell.

About nine o'clock in the evening of May 3d, Signor Carabet came in, and said that he had had a very long conversation with a number of Armenian pilgrims, who had just arrived from Jerusalem, and that he thought some of them would purchase the Holy Scriptures. I immediately took four Turko-Armenian Testaments, which were all I had in the house, and accompanied him to their place of encampment, at least half a mile distant. I found nine men and four women seated in a semicircle on the green grass. They were from Orfa, the ancient "Ur of the Chaldees," the birth place of Abraham, in whose seed all the families of the earth are to be blessed; and near to Haran, where Terah died, and Laban lived, and Leah and Rachel spent their youthful days. Three months had elapsed, since they commenced their pilgrimage, and they would probably be another month on the road.

After they left Jerusalem, their animals were forcibly taken from them by the notorious Aboo Goosh, and they remained several days at Arimathea, with the hope of recovering them, but in vain. They procured others, and proceeded on their way; but, on reaching Beyroot, two days ago, all their animals were seized for the Tartars to carry some express for the Pasha, and the poor pilgrims were waiting their return.

After taking a seat with them upon the ground, and accepting a long pipe, I listened to the sad story of their misfortunes and their wrongs, and endeavored to give them some consolation. Signor Carabet then produced the Testaments. After looking at them a few moments, by the aid of those fires, which the great God hath kindled in the firmament of heaven to give light by night, they immediately purchased the whole, and expressed a wish for more. I told them that the depôt was not a mile distant, and that I would go and bring them as many as they wanted. They all arose as one man, and lifting up their hands to heaven, with one accord said, "Praise be to God." I said, "How many more will you take?" They answered, "Ten." As I wished to have a few in the house with me, I took thirteen from the depôt, but, on returning to the pilgrims, they

purchased the whole, making seventeen in all. Observing a woman very eager in purchasing one, I said to her, "Good woman, can you read?" "No," she replied, "but I wish to carry one home to my son." Putting a Testament in her hand, I said, "Tell your son to receive this as a letter from heaven, as an epistle from his Maker."

As they hoped to depart early on the morrow, and as there was no possibility of any "falling from an upper loft," I continued conversing with them till near midnight, and left them "not a little comforted." Who can tell but that some of them, like the Eunuch, who had been up to Jerusalem for to worship, may become savingly acquainted with the Gospel! Who can tell, but that some of them may rejoice for ever and ever, that they were detained at this place, though by Turkish oppression!

It was mentioned in our last number, p. 138, that one of the important improvements, secured by missionary influence among the Syrians of Travancore, is the abolition of the celibacy of the clergy. A similar innovation has been commenced among the clergy of the Armenian church, in western Asia, (as was stated vol. xxi, p. 171, and at p. 11 of our present volume,) two of their Bishops having taken wives.

The step, which these two men have taken—says Mr. Goodell—has been noised abroad through the whole country, and will probably have an important bearing on the moral condition of future generations. Men begin to examine and reflect. There is more recurrence "to the law and to the testimony." In a Council of bishops and priests from Echmiazin, Jerusalem, &c. held at Bagdad, during the year, the marriage of Dionysius (Signor Carabet) was taken up, and became the subject of much discussion. After they had attempted in vain to find how they might punish him, a respectable Armenian merchant is said to have remarked, that, if it were true that Dionysius had married, he would recommend, that he be constituted Bishop of Bagdad, since it might be hoped that he, at least, would abstain from scandalous immoralities.

Malta.—Under date of January 21st, Mr. Temple states, that five individuals in Malta have recently left the Roman Catholic church, and become Protestants.

We must not, however, he remarks, confound protestantism with piety. We know too well, that all protestants are

not pious. But it is a great step for any one, in this superstitious place, to leave the Romish superstitions, and embrace the Protestant faith, even in name.

Under a later date, he transmitted the following relation.

A native of this island, better informed than his countrymen in general, has lived in our family about two years. Previous to his coming to live with us, he had never seen any part of the Bible, except the New Testament, and this had been given him by some pious Englishman, several years ago. This he had read with some degree of attention, and the consequence was, that he lost a considerable portion of his confidence in the religious system embraced by his countrymen. Since he has been with me, I have given him an Italian Bible, and he has attentively read it through in course once or twice, and many parts of it many times over. Indeed it has been his daily companion for a considerable time past, and every leisure hour he can command, is always given to the perusal of this beloved book.

Not long after he came into our family, he was visited by a disease, which reduced him so low, that his physician, a Roman Catholic, told him it was proper to confess himself, receive the host, and thus prepare himself for death. He was at that time sick in his own family, for he has a wife and children. According to the advice of the Doctor, he sent for a priest, and confessed himself, a thing which he had not done for a long time before.

A few evenings ago, when he came to prayers, I asked him what the priest said to him. As he now detests the whole system, he seemed quite willing to tell me all about it. He said he confessed to the priest as many of his sins as he could recollect, and then asked his confessor what he must do, as he felt that he must soon die.

The priest told him that, should he be spared, he must, as soon as his health would permit, kiss the ground fifteen times a day, for eight days together, must hear one mass a day during the same period, and recite a certain part of the Rosary a great many times for eight days; this was the penance enjoined by the confessor. "But," said the poor man, "what shall I do if I die, and cannot perform this penance?" "Oh," replied the confessor, "have patience and go to purgatory."

I have never detected this man in a falsehood, and I have no doubt he told me the truth concerning this affair.

After stating these facts, Mr. Temple adds:

I have now a deep impression, that it is the duty of all Christian missionaries, in the spirit of meekness and love to unveil, as much as possible, the abominations of Popery, and make them known to the Christian world. While I was in my native country I had never formed an idea of Popery, as it is in reality. I could not have conceived that any form of Christianity could have left the offspring of God in so degraded a state, and such profound ignorance, as we witness on all sides of us. Indeed, it appears to me, after a four years residence in this island, that the people have no idea of God, as a pure and spiritual being. I speak of the people at large. There may be exceptions, and probably there are.

It is pleasing, however, to see, that, in the midst of this degeneracy and corruption, there are causes at work, which promise to effect a most important, a salutary reform. It will not be produced in a day; but I doubt not its accomplishment, and at no very distant period.

GENERAL NOTICES.

THE Rev. Mr. Jowett, the well known author of *Researches in the Mediterranean*, in a late letter to the Assistant Secretary of the Board, mentions the arrival at Malta of a German printer, and of two German missionaries, one of them married. Two other married missionaries, and one unmarried, were daily expected from the Continent. The printer is to remain at Malta. With respect to the rest, Mr. Jowett says:—

When they all meet, they will probably take the earliest opportunity for Egypt. Two of them will look, and one day, we hope, *move* towards Abyssinia.

I mention these things, he adds, that your pious young men may be stirred up to a godly jealousy. These German brethren have gone through a thorough course of study at Basle; and now they are going to face deserts, and mountains, and hardships, and many things grievous to the flesh. Will not some of our transatlantic brethren, who are not unused to the sight of forest and flood, turn a steady, purpose-like gaze towards Abyssinia? I trust, ere long, at least two such men will be found. Should they pass this way, they shall have an affectionate greeting.

Mr. Jowett then speaks of the death of Mr. Fisk in the following strain.

I can find no words to express my grief, and my sympathy with what I

know will be the grief of thousands in America, at the tidings of the death of our brother Fisk—my beloved fellow-pilgrim to Jerusalem. But the blow is from the hand of an all-wise, and an all-gracious Father. "I was dumb. I opened not my mouth, because thou didst it." We have cause to praise Him, that our brother was spared to be so long useful, and that his dying hours were so edifying. Where one falls, may a hundred others be raised up! Let us lift up the hands that hang down, and the feeble knees, and after having given vent to tears, which we cannot restrain, go on cheerfully in his steps, *wearing out* (as he said) *in the service of Christ*, and desiring no rest till the Master calls us, as He has done him, to enter the gates of the heavenly Jerusalem.

Mr. King writes from Smyrna, near the end of March, that he had been waiting in that place about three months for his effects, which

were left, by the piratical Greeks, on board a Sardinian vessel at Rhodes, and he had the prospect of being detained somewhat longer.

He had been prosecuting, however, the study of Modern Greek, and having acquired considerable fluency in the language, spent most of his time with the Greeks in reading the Scriptures, and in conversing upon the truths contained in them.

By the advice of Messrs. Goodell and Bird, and my dear departed brother Fisk,—says Mr. King—I determined, when at Beyroot, to go to Smyrna, Constantinople, Greece, and Italy, and then to France; in which latter place, I intended to solicit subscriptions for Arabic and Armenian types for the Palestine mission.

It is a matter of entire uncertainty, when Mr. King may be expected in this country.

Foreign Intelligence.

South Africa.

PROGRESS OF RELIGION AND CIVILIZATION AMONG THE HOTTENTOTS.

An English gentleman, who had visited the principal colonial missions of the London Missionary Society in South Africa, thus writes to Dr. Philip, at Cape Town, respecting the condition of the Hottentots generally; as we learn from the London Missionary Register for January.

Education.—At all the institutions, we found Sunday Schools, both for adults and children, in active operation; and zealously supported by the people themselves, as well as by almost every individual resident at the station whose assistance could be made useful as teachers. Many of the latter class were selected from among the Hottentots; and when it is considered, that not less than 600 adults and from 300 to 400 children are regularly receiving instruction and learning to read the Scriptures in these schools—and that the greatest number of the children are also taught on week-days to read and write English—it is impossible for a moment to doubt the utility of the Institutions, or to deny that the work of improvement is going forward. The progress of persons advanced in years, who have but one day in seven to learn, cannot be otherwise than slow; and, doubtless, much remains to be done; but, while the effect of these schools on the morals of the Hottentots is already very apparent, in their better observance of the Lord's day, and the useful appropriation of that portion of time which before was too often wasted in idleness, the very general desire of instruction thus evinced, both for themselves and their children, affords a gratifying proof of the influence of Christian principles on their minds; and

cannot fail, at no distant period, to produce a striking and important change in the character and habits of the people. In the day schools, we had much satisfaction in seeing the British system successfully introduced. The progress which the children had made in English, considering the short time since it had been introduced into the schools, appeared very creditable to their teachers; while the facility with which they learn, and the readiness of their replies to questions put to them on Scripture history, afford a satisfactory refutation of the charge of intellectual incapacity, which some have unguardedly thrown out against the Hottentots in general.

Piety.—At all these institutions, I think I may with propriety affirm, there exists, both among the missionaries and people, a great degree of zeal, and a real interest in the missionary cause. Indeed, the punctuality of their attendance on the daily public exercises of devotion, the correct seriousness of their demeanor while there, the readiness which they have evinced in contributing toward the religious improvement as well as temporal necessities of their brethren in the missionary and charitable Associations formed among themselves, left us no reason to doubt the statements of the missionaries, that the Gospel has been received among the people, *not in word only, but in power*; and that its effects are displayed in the lives of many, as well as in the moral and orderly conduct of the whole community at the several stations. In their talent for sacred music, which has attracted the attention of almost every traveller, the Hottentots at these institutions do not fall short of their brethren elsewhere: it was not, however, the talent alone, but the spirit of devotion with which it was employed, that struck us as most worthy of observation; and an assembly of these simple people, joining together in songs of praise and thankfulness to the Creator, is a spectacle as elevating to the mind of a Christian as the

sweet harmony of their voices is pleasing to the ear.

Civilization.—With regard to the progress of the Hottentots in civilization, it appears to me that an unfair estimate has often been formed; and because living among Europeans, and for the most part subject to their control, they still retain much of their native character and habits, and do not at once adopt the manners and customs of a people so different from themselves, they are hastily pronounced to have advanced but little beyond the savage state. Civilization is, indeed, the handmaid of religion, and invariably has followed in her train; but her progress has, in general, been but very gradual. Yet, with every allowance for the peculiarity of their circumstances and the differences in national character and habits, I have no hesitation in saying, that many of the Hottentots at these institutions appeared to us as fully on an equality, in point of civilization, with a great portion of the laboring class in our own country. The circumstances of the country, and the peculiar civil restrictions under which the Hottentots still labor, present obstacles to their improvement, which the missionaries have not the power of removing; but when they are placed on an equality as to civil rights with every other class of British subjects around them, when their character is better understood by those who wish for their services, and they have the power of becoming individually proprietors of the lands which they now cultivate in common by sufferance only, they will possess inducements to industry and intellectual exertion which they do not now enjoy; and, I am persuaded, will shew themselves well worthy of all the privileges of freemen, and rapidly evince their capacity for the performance of every necessary duty, whether as servants, masters, or citizens of a civilized state.

Industry.—We were glad to find that the industry of the people, at the different institutions, was fettered by no restrictions, on the part of the missionaries; and that the profits of it were entirely their own. The missionaries assured us, that they strictly avoid interfering with the people in the disposal of themselves; and that they had perfect liberty to go whenever and wherever they pleased. The outward circumstances of many of them, their houses, cattle, waggons, &c. afford unquestionable proof of their industry.

Buildings.—The buildings at the several stations appeared to us substantial, and well suited for the purposes to which they are applied; and must have contributed essentially toward the improvement of the people. They have afforded employment to many, and provided the means of instructing them in the useful arts; while they have also served to foster a laudable spirit of independence and local attachment, which is productive of the best effects on the people themselves, and helps to attract others to the institutions, as experience has already shewn.

This gentleman thus repels an unfounded charge, which has been brought against the missions.

In the course of our journey, we frequently heard the missionary institutions accused as the means of withdrawing the labor of the

Hottentots from the inhabitants of the country, and shutting up a great number of useful hands in useless inactivity. Convinced as we were that this charge had its origin partly in ignorance, but chiefly in that unjust and selfish spirit under the influence of which the Hottentots have been so long regarded as a sort of lawful property, we nevertheless made a point of inquiring particularly into the subject; and, to every unprejudiced mind, I feel assured that no other refutation will be required, than the simple fact which we ascertained, that, at Bethelsdorp, out of nearly 2,000 persons enrolled in the books, not more than 450, and of these 160 children, permanently reside at the institution: the remainder, of course, must be employed in the surrounding country; and if some even of these be occupied entirely on their own account, as they certainly are, no one can have the presumption to maintain, that the Hottentots have not the same right as other free-born persons to labor and acquire property for themselves.

PROGRESS OF RELIGION AMONG THE CAFFRES.

In the work above quoted, we find notices of a new station of the Wesleyan Methodists among the Caffres, called Wesleyville, which shew, as does the preceding article, that the inhabitants of Southern Africa are much disposed to profit by missionary instruction.

Mr. Wentworth, Wesleyan missionary at Cape Town, travelled through Caffraria early in the last year, and thus speaks of Wesleyville.

The first thing that arrests the attention on coming to Wesleyville, is the site on which it stands: it is situated on a ridge, of near a mile in length; at the foot of which, on each side, is a small river, which runs eight months in the year, and will, at all times, supply them with a sufficiency of good water: it is surrounded, at a distance, by higher hills, which are clothed with perpetual verdure. On the east and south sides of the hill, stand upward of 30 native houses, or wigwams, built of reeds and straw; circular in their form, having each a door, two feet high, which admits air and light, as well as inhabitants. On the top of the ridge is marked out a spacious area, on which a chapel is to be built. To the west of this stands a large schoolroom, 45 by 15 feet, nearly finished, already occupied for its important purpose, and also, temporarily, for public worship. The north side is designed for the new village; and the street is intended to run north and south, with others crossing at right angles east and west. One native has built a house, with two good rooms, with the superior comforts of which the inhabitant is much pleased: others are following his example: two more houses are nearly finished, and four others are in a state of forwardness: most of the natives, who have come to reside in the village, promise to build good houses. At the bottom of the hill is a tract of excellent garden land, eight acres of which are sown with Guinea and Caffre corn, and planted with vines, fig, pear, apple, and other trees, and a variety of culinary vegetables. Situated within

sight of Mr. Shaw's house, are the dwellings of Congo and Kama, with the houses of their attendants: a little to the right stands the habitation of Vatas; and several other considerable kraals or villages appear within the compass of two miles. Mr. Shaw finds the Caffres more disposed to labor than the Hottentots: they will do any thing for a small reward of beads, with which they purchase cattle from the Tambokees, and are thus becoming comparatively rich. When I consider that it is but fifteen months since this station commenced, it certainly presents a surprising appearance.

He thus describes the first Sabbath he spent in the place.

The dawn of this morning was ushered in by the ringing of a bell for the prayer meeting: about 44 Caffres were present: they sang a Caffre hymn: the interpreter prayed in his native tongue, and Mr. Shaw and others in Dutch. At nine o'clock, the bell assembled the Sunday-school children; when about 70 of them, who used to be scattered over the hills on this blessed day, were taught to read the word of God in their native tongue, and to lip the name of Jehovah in prayer and praise: they were charmed with the idea of speaking off the book: for, till now, they had scarcely an idea of what they were learning. At eleven o'clock, we began public worship: Mr. Shaw addressed the congregation: he dwelt chiefly on the resurrection and the day of judgment: the interpreter translated every sentence of the discourse, just as it was delivered, into Caffre: most were attentive; and two women, in particular, were much affected and wept aloud; the interpreter closed the service with prayer in his native tongue: he is among the fruits of the late Mr. Williams's mission. At two o'clock the school again opened, and closed at four: after which we had an English sermon, principally on account of strangers who visited the institution: I addressed them on the "Redemption that is in Christ Jesus for all mankind," and Mr. Shaw interpreted.

This has been one of the most delightful days of my life. I could not but reflect, that, fifteen months ago, these people were naked, rambling on the mountains, committing depredations, living on plunder, and murdering strangers, destitute of the word of life, and unable to distinguish the Sabbath from other days of the week. Now, they are formed into something like a civil society; most of them are covered with karosses, and several very decently clothed: they now worship the true God, and are taught to reverence his Sabbath, and to believe in the true Saviour. Among these, there are eight persons, whom Mr. Shaw believes to be deeply concerned for the salvation of their souls: many others are attentive, and promise fair to embrace the truth in sincerity.

On a subsequent Sabbath, he says:

After the close of the morning service, I counted fifteen who retired behind the neighboring bushes to pray; among whom was Kama, the young chief, who is very promising. Walking out after evening service, we overheard many behind the bushes praying to the

God of heaven; of whom, till very lately, they had heard and known nothing.

Again, a few days afterwards:

Walking early among the houses, I heard the voice of singing and praise ascending to God. In the evening, several Caffres repeated distinct parts of the Sunday sermon, which proved their attention and profit.

On occasion of uniting the converts in a class, on the 22d of February, Mr. W. writes.

This day will long be remembered by our friends in Caffreland. Mr. Shaw explained to six natives who were present the design of the meeting; and each spoke, in a scriptural manner, of the work of the Spirit on his heart.

Mr. Shaw thus speaks of this meeting:

We were exceedingly gratified with the truly earnest manner in which they expressed their desire to save their souls. How pleasing to hear a Caffre say, "I am always glad when the bell rings to call us to church: I could not be at rest to live where I could not hear the great word." A Caffre woman said that all her sorrow and distress of mind arose from a consciousness that she was a great sinner. May this form the beginning of good days!

He adds, in a note—

The kind friend who sent out a bell for this station will be pleased to hear that it has for some time been in use. It is fixed in a commanding situation, and daily calls the inhabitants of these hills and vales to worship.

Ceylon.

SUCCESS OF THE WESLEYAN MISSION.

By the kindness of a correspondent in London, we are favored with the knowledge of some highly interesting facts in relation to the Wesleyan missions in Ceylon. They are derived from a letter of the Rev. Mr. Clough, Wesleyan missionary at Colombo, to the Secretary of his Society, dated Colombo, Nov. 5th, 1825: the following are extracts.

Brother Gogerly stated at our missionary meeting a few days since, that at one place in his circuit, such a wish prevailed to hear the Gospel, that the chapel was too small to hold half the people. They therefore resolved to enlarge it, and consulted a builder, who told them that a new one would be cheapest in the end. But the neighborhood is distant from building materials. While a consultation was going on upon the subject, the inhabitants of four villages came forward and stated, that, some time ago, they had united to build a heathen temple, which they had done of the best materials, and at a great expense. This temple was situated not far from the chapel; and as they now began to see the folly and wickedness of heathenism, they would agree,

in case the missionaries would accept the offer, to turn out the idols, clear it of its rubbish, and convert it into a house of God; or if the missionaries preferred, they would pull down the temple, carry the materials to the place of our present chapel, and with the materials build a new chapel.

The temple was accepted, cleared, and converted into a house for the worship of the true God.

In several of our circuits—Mr. C. adds—in the south of Ceylon, such crowds of people attend our little chapels to hear the word of God, that they are crying out, "the places are too straight for us."

Our correspondent remarks, that a priest of Budha visited Mr. Clough, and spent several hours in conversation with him on the character and evidence of their different systems. Among other things, Mr. C. shewed him that the orations and revelations of Budha, as given in the Latakas, contained many geographical falsehoods, as, for instance, that the earth is a plane, and not a sphere. "Your astronomy, your history, and in fact, the whole system of your theology," said Mr. Clough, "are in the same plight: it is all error." With great emotion the priest then arose, seized the hand of Mr. C., shook it in the most hearty manner, said he could never have expected such discoveries to be made him, testified his gratitude for the time Mr. C. had spent with him, and

begged him to become his spiritual instructor. —Numbers of priests are said to be in similar circumstances.

Bindoostan.

In addition to the above in relation to Ceylon, Mr. Clough states a very important fact, that has lately transpired in the southern part of peninsular India—it is supposed Tanjore, the scene of Mr. Swartz's labors. He states it on the authority of a missionary of the Church of England, who had lately attended a missionary meeting in Ceylon. It is this;—"that forty villages, containing in the aggregate *four thousand inhabitants*, had publicly renounced heathenism, and had converted many of their temples into Christian churches, and such as could not be thus used they had demolished with their idols."

Our correspondent met, at the table of Mr. Butterworth, with a Mr. Bruce, an officer of the East India Company, who had just returned from Madras. Mr. Bruce "spoke of twenty-two gentlemen on the Madras establishment under government, [we presume he means, in the civil service,] who appear to be truly converted to God, and who are acting, in some degree, the part of missionaries among the heathen." He said, also, that *forty* military officers, in the same Presidency, were like-minded.

Domestic Intelligence.

STATE OF RELIGION IN THE PRESBYTERIAN CHURCH.

From the Annual Narrative of the state of religion in the Presbyterian Church of the United States, published by the General Assembly during the past month, we shall compile the more important facts.

Within less than 40 years, the number of Synods has increased from 1 to 16, and the Presbyteries from 6 to 36. Five Presbyteries have been added to the number during the past year.

In the Synod of *South Carolina and Georgia* the state of religion appears on the whole to be favorable, though a large portion of her territory is mournfully destitute of ministers, churches, and even of the Bible. Twenty counties, within the bounds of the Presbytery of Hopewell, have but two Presbyterian clergymen; and the Presbytery of South Carolina calls for twenty ministers to supply as many organized and waiting churches. In the Presbytery of Charleston Union, several congregations have enjoyed an effusion of the Spirit.

Prayer-meetings and Sabbath-schools are multiplying, and the colored population are receiving an increase of religious principles. Within the Hopewell Presbytery, during the last winter, more than 30 Auxiliary Bible Societies have been formed. The necessity of educating pious youth for the Gospel ministry, is extensively felt; and the plan of a Literary and Theological Seminary has been formed, and more than 30,000 dollars have already been subscribed to its funds.

From the Synod of *North Carolina*, nothing of very special interest was communicated to the General Assembly.—Three of the congregations within the Synod of *Virginia* have been specially revived, and in several other churches an unusual attention to religion has appeared. Yet religion is represented as, on the whole, languishing. For the support of the Theological Seminary at Hampden Sydney, 25,000 dollars, in addition to the former benefactions, have been subscribed; and considerable attention has been excited to the subject of educating poor and pious youth for

the gospel ministry. The Bible Society and the Domestic Missionary Society, within the bounds of the Synod, are in a flourishing state. —From the Presbytery of Mississippi, (the only one of five, within the bounds of the Synod of Tennessee, from which the Assembly were permitted to hear,) no revival of religion was reported. The ministers of the Presbyterian denomination within the territorial limits of that Presbytery, are to the population only as 12 to 230,000.

The Synod of Kentucky, includes that state, a large part of the state of Indiana, and half the state of Illinois. From this region also the reports are very defective. The cause of Christ, however, appears to be advancing. Truth is prevailing over error, and light is dispersing darkness. The scarcity of faithful preachers is greatly lamented; nearly half the churches being destitute of a stated ministry. Error has still an extensive prevalence, and Christians are not yet united as they ought to be, for the support and spread of the Gospel. Great efforts, however, have of late been made for the education of their precious youth; and we rejoice to hear that after many struggles they have at last, at Danville in Kentucky, a literary seminary of their own. Revivals of religion have been witnessed in three congregations of Ebenezer Presbytery, in two of which 50 were added to the church.

Complaints of coldness in professors, fondness for fashionable amusements, the increase of error, and general declension of religion, form the burden of the narrative from the Synod of Ohio. —In the Synod of the Western Reserve, several congregations have been favored with an effusion of the Holy Spirit.

The congregations in that section of country are generally weak, and though better supplied than many of our western settlements, are yet deplorably destitute of a stated ministry. In 30 townships, within the Presbytery of Portage, there are only 20 churches, and 10 Presbyterian ministers, while there are many propagators of error. Strenuous efforts, however, are making by our brethren for the increase of the ministry and extension of the means of grace. In the midst of this wilderness we are happy to learn that our brethren live in peace and walk in the order of the Gospel, that family worship is extensively observed, and Sabbath schools and Bible classes receive increasing attention.

The state of religion in the Synod of Pittsburgh was reported as, on the whole, improving, though many congregations are destitute of the stated ministry. Six churches are stated to have been revived, to one of which 60 persons were added, and to another 77.

Other congregations are in a favorable state, but in the majority of their churches, great coldness and forgetfulness of their vows are charged upon the children of God. Vice in some places is on the increase. Good atten-

tion, in general, is paid to external means; the standards of our church are stated to be vigilantly maintained, and both ministers and people are active in support of missions, theological seminaries, and in other labors of love.

The loud calls for an increase of ministers in the west, the distance from Princeton, and the inconvenience and expense of an attendance at that institution, have induced the Assembly to take measures to establish a Theological Seminary west of the mountains.

In a few instances, within the Synod of Philadelphia, the Spirit of the Lord has been poured out, and considerable additions made to the church. The Presbytery of Lewes is particularly noted. —The Synod of New Jersey, as in former years, has experienced great spiritual blessings.

In the Presbyteries of Elizabethtown, Newark, and Susquehanna, copious effusions of the Spirit have descended on no less than 17 congregations, while unusual ingatherings of souls have given joy to many others. The revival at Elizabethtown, and in some other places, is still going forward with great power. Not less than 450 persons in Elizabethtown alone, are said, by their attendance at the meetings for inquiry, to manifest an anxious concern for their salvation. In the other Presbyteries connected with this Synod, though no particular excitement on the subject of religion exists, the state of morals is generally good.

In the Synod of New-York, large additions have been made to some of the churches, but the extensive revivals of former years have not been repeated. —In the Synod of Albany, has the Gospel, the last year, exerted greater power than elsewhere; particularly in the Presbyteries of Oswego and Ogdensburg, and more especially in that of Oneida.

Twenty-five congregations are reported as sharing more or less liberally these heavenly influences. Indeed, we are told, that not a town in the county of Oneida has been wholly passed by in this visitation of reviving love. In this heavenly work, slumbering professors have been roused; distracted churches have united in peace; Universalists, so far from hoping the salvation of all, have trembled for their own; deists have forsaken their refuges of lies; Papists have sought absolution from the High Priest above, and little children have filled the temple with hosannas to the Son of David. The work continues, and long may it continue, till all the dross of error and of sin shall be consumed in the purifying fire of the Holy Ghost.

In the Synod of Geneva, ten congregations have been blessed with a revival of religion. In the Presbytery of Geneva, 500 were, the past year, added to the church, and in the Presbytery of Bath, 200. —Of the Synod of Genessee, there are the following notices.

Such is the feeble state of the churches in the Presbytery of Niagara, that but one in all

their bounds is able of itself to support the Gospel. In the Presbytery of Genessee, there are appearances of revivals in two or three congregations; and in the Presbytery of Ontario, a special blessing has been poured out on one. In the Presbytery of Rochester, an example has been set of Christian activity, which all the church would do well to imitate. The Bible Society have provided 2,700 Bibles and Testaments, and determined that every family in the county of Monroe, (which forms the bounds of that Presbytery) shall possess a copy of the word of God. 6,000 tracts, entitled "To every mother in Monroe county," on the duty of praying for their children, have also been distributed. Every town in the county has a minister, either of the Presbyterian or Congregational order. In one of their congregations, a revival has lately added 40 to the church.

From various parts of the country, the Assembly has heard, as usual, lamentations over the ruinous vices of profaneness, intemperance, and Sabbath-breaking.

Particularly from the state of New-York, have we heard complaints of the breach of the holy Sabbath, by travelling in stages and steam boats, and on the grand canal. And, what was especially grievous, it was stated, that this pernicious example had sometimes been set by ministers of the Gospel. Against all these things, the Assembly would lift up its warning voice.

The whole number of congregations, reported as having been favored with a revival of religion since the last meeting of the General Assembly, is 81; while more than usual blessings appear to have descended upon many more.—In conclusion, the Assembly alludes to the Theological Seminaries within its bounds, and laments the want of greater attention to domestic missions.

The Institution at Princeton, still enjoys the smiles of the Great Head of the church. In her bosom have been nourished, during the past year, 118 of our candidates; about two-thirds of whom, have been, either wholly or in part, supported by the bounties of the church. Two new Scholarships have been endowed, making the whole number of Scholarships 16. Still, however, her treasury is comparatively empty, her wants increase faster than her supplies. When will the church, as a body, come up to her help! How long shall we "charge them that are rich, not to trust in uncertain riches, but in the living God; to do good, to be ready to communicate, and thus lay up a good foundation against the time to come, that they may lay hold on eternal life." From the seminaries of Auburn and Hampden Sydney, we rejoice to hear that their funds continue to increase, and that their influence is likely to be widely extended. Under the care of our Presbyteries, we have about 200 students, on whom are expended not far from 14,000 dollars. While, however, there is such a call for ministers, the efforts in the cause of education are far too limited.

We lament the apathy of our churches, in regard to *Domestic Missions*, and particularly the want of united and vigorous efforts to supply the waste places of the west and south: considerable has indeed been done to cultivate and sanctify those regions, but more, much more, must be attempted and accomplished. or millions of our countrymen will sit in darkness and their children grow up in ignorance and vice. There is a loud call from Heaven, for a union of hearts and of hands in this mighty work.

ANNIVERSARIES IN BOSTON.

DURING the week, in which the General Election of Massachusetts occurs, a number of Societies, as is known to our readers, hold their anniversary meetings. Of these we shall now give the customary notice.

AMERICAN EDUCATION SOCIETY.

Tenth Anniversary.

THE American Education Society held its Tenth Annual Meeting in the Vestry of the Hanover Church, on Monday afternoon, May 29th, the Rev. Dr. Holmes of Cambridge, in the chair. The principal business transacted in the afternoon, in addition to the choice of officers, was an important alteration in the Constitution of the Society. Heretofore members were constituted by the payment of five dollars annually; and life-members, by the payment of 40 dollars, if clergymen, and 100 dollars, if laymen:—but in future, no one will become an acting member of the Society, except by election. Clergymen paying 40 dollars, and laymen 100 dollars, are hereafter to be regarded as *Honorary Members*; and may assist in the deliberations of the Society, but will not be entitled to vote. The reasons of this change were of a prudential nature, a considerable fund having been lately raised as the foundation of *scholarships*, and the highest security, as to the manner of its future appropriation, being demanded for it.

At an adjourned meeting of the Society in the evening, held in the Old South Church, the Annual Report was read by the Rev. Dr. Woods, of Andover, after which the following resolutions were proposed and adopted.

1. That the Report be printed, and circulated under the direction of the Board of Managers.
2. That the peculiar circumstances of our country, and of the world, require that special and unceasing efforts be made in behalf of the American Education Society.
3. That the nature and object of this Society are such, that we ought to cherish a constant sense of our dependence on God, and with fervent prayer look for a blessing.
4. That the object of the American Edu-

ation Society is one of *great and permanent interest*, and that it is peculiarly important its support should be placed upon as *broad and permanent a foundation* as possible.

The gentlemen, who proposed and seconded these resolutions, were—the Rev. Dr. Jenks, of Boston, and the Rev. Mr. Hitchcock, of Randolph; the Rev. Dr. Codman of Dorchester, and the Rev. Mr. Storrs, of Braintree; the Rev. Mr. Warner, of Medford, and the Rev. Mr. Ide, of Medway; the Rev. Mr. Cornelius, of Salem, and the Rev. Mr. Edwards, of Andover;—several of whom addressed the meeting.

MASSACHUSETTS MISSIONARY SOCIETY.

THE Annual Meeting of the Massachusetts Missionary Society was held in the Vestry of Park Street Church, on the morning of Tuesday, May 30th, the Rev. Dr. Woods, President of the Society, in the chair, when the Annual Report was read by the Rev. Brown Emerson, of Salem. The Annual Sermon was delivered in the evening, in the Old South Church, by the Rev. Daniel Thomas, of Abington, from Habakkuk ii, 14. The Rev. Brown Emerson, of Salem, is Secretary of the Society, to whom communications are hereafter to be addressed. Collection \$58,34.

EVANGELICAL TRACT SOCIETY.

THE Evangelical Tract Society, connected with the Baptist denomination, held its Annual Meeting on Tuesday afternoon. The Annual Sermon was preached in the evening, in the Rev. Mr. Sharp's meeting house, by the Rev. Charles Train, from 1 Cor. ix. 23. Among the other business transacted, a resolution was passed, to become auxiliary to the American Tract Society at New York.

MASSACHUSETTS SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THIS Society, also, held its Annual Meeting for business on Tuesday afternoon, at the Hall of the Massachusetts Bank. The Annual Sermon was preached the next morning, at nine o'clock, in Park Street Church, by the Rev. Dr. Codman, of Dorchester.

PASTORAL ASSOCIATION.

Third Anniversary.

THIS useful association of evangelical clergymen in Massachusetts, held its Third Annual Meeting in the Vestry of Park Street Church, at eight o'clock, on Wednesday morning, May 31st; and at ten the Pastoral Sermon was

preached in the church, by the Rev. Dr. Humphrey, of Amherst College, from Eph. iv. 11. And he gave some—pastors and teachers.

MASSACHUSETTS BAPTIST MISSIONARY SOCIETY.

Twenty-fourth Anniversary.

THE meeting of this Society was on Wednesday, at half past eight o'clock, A. M. at the second Baptist Church. The Annual Report was read by the Secretary, the Rev. Daniel Sharp of Boston; and addresses were made by the Rev. Mr. Gammell, of Newport, R. I.; the Rev. Mr. Dunbar; the Rev. Mr. Babcock, of Poughkeepsie, N. Y.; the Rev. John M. Peck, missionary at the west; the Rev. Mr. Lynd, of Washington; the Rev. Mr. Benedict, of Pawtucket, R. I.; and the Rev. Mr. Jacobs, of Cambridge, Mass. The Annual Sermon was preached in the evening, at the same place, by the Rev. Benjamin C. Grafton, of Plymouth, from Numb. xiv, 21.

AMERICAN TRACT SOCIETY.

It was mentioned in our work, a year ago, that this Society had become a Branch of the Society instituted at New-York. No corresponding alteration, however, has yet been made in the name.

The Annual Meeting of this Society was in the vestry of Hanover Church, on the afternoon of Monday, May 29th, the Hon. William Read, President of the Society, in the chair. An adjourned meeting was held in the Old South Church, on the evening of Wednesday, when the Annual Report was read by the Rev. Samuel Green of Boston, Secretary of the Society; after which resolutions were proposed and seconded by the following gentlemen;—Rev. Mr. Withington of Newbury, and Rev. Mr. Sheldon, of Easton; Rev. Mr. Storrs, of Braintree, and Professor Newman, of Bowdoin College, Brunswick, Me.; Rev. Dr. Codman, of Dorchester, and E. A. Newton, Esq. late of Calcutta; Rev. Louis Dwight of Boston, and Rev. Asa Rand, of W. Brookfield; Rev. John Todd, of Andover, and Rev. Mr. Fay, of Charlestown. The resolutions were the following.

1. That the Report now read be accepted and published.
2. That this Society views with emotions of gratitude the liberality of its friends and auxiliaries, and considers the continuance of their patronage of vital importance to the cause; and that the institution of a great National Society, instead of diminishing, greatly augments our encouragement to effort.
3. That the spirit and success with which the American Tract Society at New-York has

been formed, and has prosecuted its comprehensive plans during the past year, furnish, in view of this meeting, matter of devout gratitude; and that a National Society on such a broad and liberal foundation, deserves a nation's patronage.

4. That in sending forth the publications of this Society, we will ever feel our dependence on the accompanying agency of the Holy Spirit to give them success, and the consequent duty of devout and earnest prayer.

5. That the experience of every succeeding year establishes the vast utility of religious Tracts, and the more the moral condition of the world is explored, the louder is the demand for their circulation.

Addresses were made by the Rev. Messrs. Withington, Storrs, and Todd, by Prof. Newman, and Dr. Codman.

MASSACHUSETTS SABBATH SCHOOL UNION.

First Anniversary.

THE Annual Meeting of the Massachusetts Sabbath School Union, was held in the vestry of the Old South Church on Thursday morning, June 1st, when officers for the year were elected. At an adjourned meeting in Park Street Church, in the afternoon of the same day, the Hon. William Reed, President of the Society, in the chair, the Annual Report, by request of the Secretary, Mr. Charles Stoddard, of Boston, was read by the Rev. Mr. Fay, of Charlestown. The following resolutions were afterwards moved and seconded,—by Rev. Dr. Humphrey, of Amherst College, and Rev. Mr. Green, of Boston; Rev. Mr. Wayland, of the Baptist Church, and Rev. Mr. Meritt, of the Methodist Church; Rev. Dr. Beecher, and David Hale, Esq.;—all of Boston.

1. That the Report be accepted, and committed to the Managers for publication.

2. That the system of Sabbath School Instruction, which it is the design of this Union to promote and encourage, is eminently calculated to advance both the temporal and eternal welfare of mankind.

3. That the continually increasing interest manifested by the Christian world in the prosperity and success of Sabbath Schools, is a cause of gratitude to God; and encourages the hope that the time is not far distant, when their benign and happy influence will be extended to every son and daughter of the human family.

All the gentlemen, except Mr. Green, addressed the meeting. Collection \$35.57.

NEW ENGLAND CONFERENCE MISSIONARY SOCIETY.

THIS Society, connected with the Methodist Episcopal Church, held its anniversary in the chapel, in Broomfield's lane, on the evening of Thursday, Ezra Mudge, Esq. of Lynn, in

the chair. The Annual Report was read by Mr. R. Slack, the Recording Secretary, and the meeting addressed by the Rev. Mr. Otheman, Rev. Jesse Fillmore, Rev. John Lindsey, Rev. Thomas C. Pierce, and Rev. J. N. Maffitt. The resolutions adopted on this occasion were as follows:

1. That the Report just read be accepted; and that it be published, under the direction of the Board of Managers.

2. That such is the state of the heathen, in our own and other countries, that both their temporal and eternal interests call loudly upon us for continued and increasing exertions to extend the Gospel among them.

3. That the success which has attended the efforts of the various Missionary Societies of this and other countries, has been such as to encourage us to persevere in our exertions to evangelize the heathen, and to expect that the knowledge of the Lord will soon cover the earth as the waters cover the sea.

AUXILIARY FOREIGN MISSION SOCIETY OF BOSTON AND VICINITY.

Fifteenth Anniversary.

THE Annual Meeting of this Society was held in the Hanover Church on Thursday evening, the Hon. William Phillips, President of the Society, in the chair. The Report of the Executive Committee was read by the Secretary, William J. Hubbard, Esq. from which it appeared, that the payments to the Society, the past year, from the different Associations, amounted to \$3,678 52. The following resolutions were then adopted.

1. That the Report which has now been read, be accepted; and that it be referred to the discretion of the Executive Committee to print the same, with such other matter as they may judge expedient.

2. That the sublime principle, which it is the object of Missionary Societies to diffuse universally among men, is the only certain means by which to effect the general civilization of the world.

3. That the disposition to united counsels and efforts at present manifested by our religious community, is regarded by this Society as the prelude to exertions still more vigorous in the cause of Christian benevolence.

4. That the advantages for propagating the Gospel at the present day, compared with those of the apostolic age, justify the expectation of a rapid and entire success in the attempts which are making to evangelize the world.

These resolutions were moved and seconded by Rev. Louis Dwight, and William Ropes, Esq. of Boston; Rev. Daniel Huntington, of North Bridgewater, and Enoch Hale, jun. M. D., of Boston; Rev. John Codman, D. D., of Dorchester, and Henry Hill, Esq. Treasurer of the Board of Missions; Rev. Lyman

Beecher, D. D. of Boston, and Rev. Rufus Anderson, Assistant Secretary of the Parent Institution. The Rev. Mr. Huntington, and Drs. Codman and Beecher, addressed the meeting; as did also Edward A. Newton, Esq. recently from Calcutta, who, being introduced by the Rev. Mr. Green, made a very interesting statement of facts in relation to missions in the East Indies.

The church was thronged, and the collection taken at the close of the services was \$156.

PRISON DISCIPLINE SOCIETY.

First Anniversary.

THE Prison Discipline Society held its Annual Meeting in the vestry of Hanover Church, on the afternoon of Friday, June 2d, the Hon. George Bliss, of Springfield, President of the Society, in the chair. After choosing the officers of the year, the meeting was adjourned to the church, where the Report was read by the Secretary, the Rev. Louis Dwight. It was an interesting and valuable document, abounding with melancholy and cheering facts. Afterwards the Rev. R. Anderson and Wm. Ropes, Esq.; the Rev. Dr. Jenks, and Rev. F. Wayland; the Rev. R. S. Storrs, and Rev. W. Fay; the Rev. F. Wayland and Rev. Dr. Humphrey; Alden Bradford, Esq. and Wm. Ropes, Esq.—moved and seconded the following resolutions.

1. That the Report which has now been read be accepted, and referred to the Committee to be published, or used in any other way, as in their judgment shall best promote the interests of the Society.
2. That the facts presented in the Report, showing that one cause of the increase and frequency of crime is the degraded character of the colored population, deserve the particular consideration of the friends of Africa.
3. That the object of the Prison Discipline Society, as expressed in the Second Article of its Constitution: to wit, "the improvement of Public Prisons," claims the attention of the Christian community, because the evils existing in these Institutions are not necessarily connected with them, are inconsistent with the purposes of justice and the principles of religion.
4. That solitary confinement, at least by night, with moral and religious instruction, are an obvious remedy for the principal evils existing in Prisons.
5. That the Managers be requested to inquire, whether any, and if any, what measures ought to be adopted, to encourage good conduct in convicts when they leave the Prison.

The Society was addressed, on this occasion, by the Rev. Dr. Jenks, Rev. Mr. Storrs, Rev. Mr. Wayland, and Rev. Dr. Humphrey.

General Remarks.

We defer all particular notice of the Reports of these Societies, until an official publication has been made of them. The resolutions, which were adopted by the different societies, we have given, so far as they are at command, since they are, to some extent, a criterion of the spirit of the several institutions, and of the state of public opinion.

AMERICAN SUNDAY SCHOOL UNION.

Second Anniversary.

THE Second Annual Meeting of the American Sunday School Union was held in the First Presbyterian Church in Philadelphia, on Tuesday evening, May 30th, Alexander Henry, Esq. President of the Society, in the chair. The meeting was opened with Prayer by the Rev. Dr. Lawrie, of Washington city. The Treasurer's report was read by S. E. Weir, Esq. and the Annual Report of the Society by the Rev. Mr. Howe, of the Theological Seminary, Andover, Mass.—The following is a summary view of the matters contained in the Report, taken from the New York Observer.

From the Report it appears that there are now connected with the Society 400 Auxiliaries, 2131 schools, 19,298 teachers, and 135,074 scholars. Since the last anniversary 468 teachers and 532 scholars have become hopefully pious. The increase of scholars during the past year is 42,377. Estimating the number of Sabbath scholars not connected with the Union at 44,296, there are in the United States, about 180,000, and the grand total of Sabbath scholars in the world, is about 1,080,000.

The following table, which we have prepared from the statements in the Report, shows the estimated number of teachers and pupils in the schools connected with the Society, in each state in the Union. We have added also a column showing what proportion of the children in each state are under instruction, estimating the number of children at one fourth part of the white population, and taking the census of 1820 as the basis of our calculation. It will be perceived that the Sabbath School system has been more extensively introduced in New Jersey, Pennsylvania, and New Hampshire, than in any other states. In Missouri, Illinois, and Michigan there has been so great an increase of population since 1820 that the proportions as stated in the table are too large. Probably not more than one in 20 or 30 of the children in these States belong to Sabbath Schools. In the other States, the proportions as here stated are sufficiently accurate.

	Schools.	Teach.	Scholars.	Proportion.
Maine,	100	1,300	6,000	1 in 12
New Hampshire,	132	1,400	8,000	1 in 7
Vermont,	85	832	5,723	1 in 10
Massachusetts,	81	835	6,078	1 in 22
Rhode Island,	28	280	1,700	1 in 12
Connecticut,	54	1,241	7,083	1 in 10
New York,	341	3,295	22,811	1 in 13
New Jersey,	293	2,025	13,710	1 in 8
Pennsylvania,	857	4,843	36,359	1 in 7
Maryland,	45	461	3,188	1 in 21
Delaware,	27	137	1,641	1 in 21
Virginia,	56	665	4,588	1 in 32
North Carolina,	46	352	2,648	1 in 40
South Carolina,	29	279	1,925	1 in 30
Georgia,	33	254	1,980	1 in 21
Alabama,	4	39	352	1 in 70
Mississippi,	3	24	172	1 in 80
Louisiana,	1	5	80	1 in 400
Tennessee,	3	35	261	1 in 300
Kentucky,	6	82	731	1 in 180
Ohio,	60	339	2,929	1 in 48
Indiana, returns very imperfect.				
Missouri and Illinois,	106	472	3,697	1 in 7
Michigan,	2	29	280	1 in 10
United States,	2,131	19,298	135,074	1 in 16

Of the American Sunday School Magazine 1,500 copies are circulated, and of the Youth's Friend, 10,000. Besides these periodical works there have been published by the Board during the past year 46,000 Tracts—5,296 decalogues—11,000 Catechisms—9,000 Spelling Books—13,500 Hymn books—2,000 Appendix to do.—11,000 Alphabetical Cards—6,500 Catalogues—1,000 Adult Spelling Books—2,250 Primers—3,000 copies of the First Annual Report, and a sufficient number of Reward books, Tickets and other publications to make a grand total of 904,043. The Society's stereotype plates have increased, from 1,000 pages to 3,181, and the number of depositories from 7 to 47 during the past year. Since the last anniversary, a Committee of Missions has been organized by the Board, and 31 missionaries have been employed by the Society.

Miscellaneous.

REV. MR. FAY'S MISSIONARY SERMON.

The Importance of the last promise of Jesus Christ to Christian Missionaries. A Sermon, delivered at Springfield, May 10, 1826, at the ordination of the Rev. Rufus Anderson, as an Evangelist; and of the Rev. Messrs. Josiah Brewer, Eli Smith, Cyrus Stone, and Jeremiah Stow, to the high and sacred office of Christian Missionaries. By Warren Fay, Pastor of the First Church in Charlestown, Mass. Boston. 1826.

THE text is Matthew xxviii, 20. "Lo, I am with you alway, even to the end of the world;" and the object of the preacher is, to illustrate the importance of this promise to Christian Missionaries. This he does in relation to their qualifications for their work, their circumstances, their labors, and their success.—Under the second head of the discourse, is the following just description of the trials, to which all, who engage in the missionary work, are more or less exposed.

His trials commence as soon as he seriously turns his attention to the subject of missions. As he contemplates the obligations of the Christian world to cause the Gospel to be preached to all nations, he perceives that some must become missionaries, or this cannot be done. He perceives, that if it be the duty of the churches to send the Gospel into all the world, it must be the duty of some to go forth, and proclaim it. The question arises, "Is it not my duty to go far hence, and bear the unsearchable riches of Christ to the heathen?" This is a question of great importance, both to himself and to the cause of missions; and as it comes home to his own bosom, and presses upon his conscience, its importance rises in his view, until he is ready to sink under the pressure. To decide this question satisfactorily in the fear of God, he must examine his own qualifications; he must consider for what sphere of labor he is best fitted, where he is most needed, and can probably accomplish the most for his Lord and Master. He must watch the indications of

providence, and inquire diligently at a throne of grace. "Lord, what wilt thou have me to do?" And after he has done all this, in coming to the final decision he may have perplexing doubts, great inward conflicts, and severe trials. And these trials are unknown to the world, and little considered even by Christians.

Having taken up the resolution to devote himself to the service of God among the heathen, he may find it painfully difficult to satisfy his friends, or be constrained to act in opposition to the feelings of those, whom he esteems and loves. Going forth to his work, he must tear himself from his choicest earthly connexions, from all the endearments of the domestic circle, and "sacred home;" he must sunder the thousand tender ties, which bind him to the place of his nativity, the scenes and companions of his youth; he must abandon the seats of science, the circles for prayer, the institutions of Christian benevolence, and the church, the beloved church, in the bosom of which he has vowed unto the Lord, and in all the tenderness of Christian sympathy has commemorated his dying love.

And while this final parting seems so much like the separation of death, the missionary does not, like the dying saint, tear himself away to enter immediately into the joy of his Lord, where all his trials are ended, where all is fruition, all is bliss! No;—he passes through these painful scenes, that he may enter upon others, if possible, still more painful. Leaving the land of his fathers, with all its ten thousand blessings, he plants himself amidst idolaters, ignorant, degraded, barbarous. Here he must take up his abode amidst crime, and misery, and wretchedness, beyond the power of language to describe.

Thus situated, he must not only sustain the privation of almost every thing he held dear in his native land, and in the bosom of earthly friends;—but he may at some seasons be destitute of the conveniences, and even of the comforts of life, and suffer from hunger and want, and have not where to lay his head.—His life may be endangered from the ferocity of wild beasts, or from more ferocious man.

He may suffer from an insalubrious climate. He may be severely tried with the ignorance, the obstinacy, the cruelty, the abominations of the heathen around him, and be "grieved at the transgressors, and his righteous soul may be vexed from day to day with their ungodly deeds." He may be tried with the darkness of the prospect before him, and with the apparent inefficiency of his labors.

He may be tried, and severely tried, with the languor and covetousness of the churches at home; and while he has forsaken all, and, without any prospect or desire of earthly remuneration, is wearing out his life as their messenger to the heathen, he may cast his eye back upon the churches he has left, and see them hoarding up their treasures, living in luxury and splendor, sharing all the supposed innocent enjoyments of earth, and neglecting to furnish him with the means of spreading out his labors most extensively and usefully, or delaying to send out to his relief more laborers. And O how trying must it be to the missionary, sent forth by the churches, with their sacred pledge, that they will furnish him all necessary and possible assistance by their charities and prayers, to feel himself, amidst all his toils and privations and sorrows in a land of pagan darkness, in any measure forgotten or neglected by the churches, which sent him forth? If he is ever constrained to feel this, surely he has no other hope from earth, and can find support only in the promised presence and grace of the Lord Jesus Christ.

pp. 11-13.

The labors of a missionary are briefly, but eloquently described; and the description, if it be just, as doubtless it is, is conclusive proof, that no where are talent, and high attainments in knowledge, more needed, than in missions to the heathen.

He goes forth to cultivate a vast field, to subdue a rugged soil, and to fertilize with the waters of salvation a trackless desert. He has engaged in the greatest enterprise, which ever excited the energies, or exhausted the benevolence of man. He has assigned him not one, but many departments of labor. He goes out into a mental and moral chaos, where he has every thing to form, and mould, and shape. He must enlighten, and civilize, and evangelize. He must teach men to think, to investigate, to reason, to judge. He must arouse the most torpid mind, pour light into the darkest understanding, superinduce a feeling conscience, and reach and probe the heart. He must know how to direct his labors in the best manner, how to employ his time, and spend his strength to the greatest effect, how to make his efforts tell in bringing perishing pagans to know and embrace the Saviour. He must be able to seize the most favorable opportunities, to turn to the best account passing events, and peculiar circumstances, to disarm opposition, and to find the readiest access to the consciences and hearts of the heathen. He must be unremitting in his labors, "instant in season and out of season, always abounding in the work of the Lord."

p. 18.

On the subject of missionary success—a subject, in respect to which, we are constrain-

ed to think, many have yet to learn what are reasonable expectations—Mr. Fay has some forcible remarks.

What hope can the missionary have amidst the more numerous obstacles to success, without the promised blessing of Jesus Christ? Follow him to the field of his labor, and behold the unpromising materials from which he is to collect and form a spiritual temple. See what prejudices he must remove, what darkness dissipate, what idolatries destroy, what darling vices extirpate, what slumbering consciences arouse? Consider how many unwellcome, self-condemning truths must be communicated to the understanding, and carried home to the heart; how a false and degrading system of superstition and crime must be torn away, new objects of worship and love presented, new habits of thinking and feeling formed, new hearts and new lives produced.

pp. 20, 21.

What could the wandering, solitary missionary do in a land of pagan darkness, where vice had grown into gigantic size and strength; where the idolatries of many generations were as firmly established, as superstition and depravity could establish them; where all is a region of death, and the bones are bleached and dry? O what could a feeble, solitary missionary do;—what could a host of missionaries do, in circumstances like these? Could they chase away the darkness of ages? Could they break down these systems of superstition, interwoven with almost every habit of social life? Could they raise these stupid souls, twice dead, and convert such a gloomy desert into a land of cheerfulness and plenty? Could they change the heart of one besotted pagan?

pp. 21, 22.

The preacher argues, that the presence and aid of the Lord Jesus are specially needed by the missionary; and we infer, likewise, that, according to the ordinary course of divine operation, greater labor must be employed, and longer time consumed, before the exertions of the missionary will result in numerous conversions, than in the case of similar efforts in Christian lands;—a principle, which, in the previous pages of this number, we have applied to the Palestine Mission, and which we might apply to other missions, where great preparatory work is necessary.

In connexion with the class of facts in the above extracts, Mr. Fay has mentioned the following, which we adverted to, in the remarks on pp. 212, 213 of this number, and which ought ever to be presented to the minds of those, who expect to hear of success the first year, almost, that a mission among the heathen is instituted.

Christian ministers, with the most promising materials, and the most efficient auxiliaries, often labor, in the best cultivated fields, a considerable time, with very little apparent success.

p. 20.

Two remarks arise very naturally from the discussion, which forms the body of the sermon, and they are not forgotten by the preacher. 1st. That missionaries abroad, and churches at home, should place their dependence on the promised presence and grace of the Lord Jesus Christ; 2dly, That his promise furnishes the highest encouragement to faithful missionaries, and to all the friends of missions.

We shall close with two other extracts. The first respects the antiquity and obligation of Christian missions.

In the commission preceding this promise we see the origin of Christian missions to the heathen; for the first preachers of the Gospel were not settled ministers at home, living amidst all the luxury, and learning, and splendor, and fashion of the age. They were commissioned to go into all lands, to "*teach all nations, to preach the Gospel to every creature.*" Christian missions among the heathen, then, are not an invention of modern times. They were as truly instituted by Jesus Christ, as the Christian ministry at home. Nay, they are more literally an obedience to the commission given to the first preachers of the Gospel, and more nearly an imitation of the example and labors of the Apostles.

It is not, therefore, a mere question of expediency, or of policy, whether we shall send missionaries, and the Gospel of the grace of God, to perishing pagans. Christian missions are, by the explicit command of Jesus Christ, as binding upon the Christian world, as the support of the ministry at home. And this is the divinely appointed way, in which benighted nations have been enlightened and evangelized, and in which they will be in all future time. The angel, who has the everlasting Gospel to preach to all nations, must commence his flight; the missionaries of the cross must be sent every where to employ the appointed means for the renovation of man, confiding in the promise of Jesus Christ; and then the world will be converted, the millennium introduced, and the glory of the Lord fill the earth, as the waters do the seas. pp. 24, 25.

The other extract relates to the grand medium of influence, by which, according to the appointment of Heaven, missions are to act upon the heathen. It is the GOSPEL, says the preacher.

Christian missionaries are as really commanded *what* means to employ for the conversion of benighted pagans, as to employ any means whatever. It is a part of their commission, "*Teach all nations—whatsoever I have commanded you,—preach the Gospel to every creature.*" It is not to be a question then, whether it is to be their great object to introduce the philosophy and sciences of Christian nations. Their great business is to make known "*the Gospel of the grace of God.*" This is the instrumentality by which the world is to be evangelized and saved. It is the sword of the Spirit unsheathed, and skillfully and prayerfully wielded, accompanied

with the Holy Ghost sent down from heaven, which is to demolish the empire of darkness in pagan lands. And the kingdom of Jesus Christ can be extended over the earth by no other instrumentality, and by no other agency.

Christian missionaries may indeed find it their duty, and they undoubtedly will, to promote useful knowledge, the means of civilization, and all useful institutions; and to encourage intellectual and physical improvement;—but all this must be done as auxiliary to their great work, that of making known the Gospel of Christ. Their great business is to evangelize and save; and this is to be done by proclaiming evangelical truth, and the way of salvation. And missionaries have great encouragement to go forth and preach the Gospel every where, because it is the divinely appointed means of attaining their high object; and the means which Jesus Christ hath promised to bless. pp. 26, 27.

From the judicious and appropriate Charge and Right Hand of Fellowship—the former of which was by the Rev. Isaac Knapp, of Westfield, Mass. and the latter from the Rev. L. Ives Hoadley, of Worcester, Mass.—we should gladly extract interesting portions; but are restrained by our limits.

American Board of Missions

UNION OF THE UNITED FOREIGN MISSIONARY SOCIETY WITH THE BOARD, CONSUMMATED.

WE have now the satisfaction of announcing to our readers, that the proposed union of the United Foreign Missionary Society with the Board, has been consummated by the late acts of the highest Ecclesiastical Judicatories of the Presbyterian Church, and of the Reformed Dutch Church.

On a future occasion, we propose to offer some reflections, which seem naturally to present themselves, respecting an event so interesting to the friends of missions.

MISSIONARY PACKET.

THE little vessel, which was intended for the comfort of the missionaries at the Sandwich Islands, was compelled to touch at Rio Janeiro, on account of the leaky condition, into which she was brought by severe and long continued gales. After making suitable repairs, captain Hunnewell sailed for the port of his original destination on the 11th of April.

It gives us pleasure to state, that Mr. Raguet, the acting Consul, gave the amount of his fees, as a testimony of his regard for the missionary cause; and captain Howland, of the ship *St. Peter*, of Boston, gratuitously rendered valuable assistance in repairing and altering the sail.

CEYLON MISSION.

From the letter of the correspondent in London, to whom we have acknowledged our obligations on pp. 219 and 220 of this number, the following testimony is derived in relation to the missionaries of the Board in Ceylon.

A few mornings since, I met at the breakfast table of Mr. Butterworth, (a well known friend of missions,) a Mr. Bruce, an officer of the East India Company, who has just returned from Madras, having, in his way, made some stop in Ceylon. He speaks most favorably of our missionaries in Ceylon. He did not visit their stations personally, but from *all quarters* received the highest testimony of them and their efforts.

This officer was of opinion, that the government of the island was deeply impressed with the value of the American mission, and was disposed to wish to its labors an unembarrassed and successful prosecution.

Through the same channel as above mentioned, we derive from Mr. Clough, Wesleyan missionary at Colombo, a strong attestation from the Chief Justice of Ceylon, to the great and salutary influence of the work of grace, which, as our readers are aware, blessed the Ceylon mission in the early part of 1824. Mr. C. thus speaks of the Chief Justice.

Sir Richard Ottley has just returned from the northern circuit, and the account he gives of the progress of practical and experimental religion in the Province of Jaffnapatam, is very pleasing. Sir Richard stated at our missionary meeting, that he himself examined the youth and the people, among whom the extraordinary work of God commenced above a year ago, and that their religious views and experience occasioned him much surprise. He found that the work was indeed a work of God, and that their experience was most rational and scriptural.

Sir Richard is of opinion, that a most glorious heaven of divine power is extending through those northern provinces, where missionaries are operating.

OBITUARY.

DIED at Byfield, on the 21st of May, Mrs. SARAH COLEMAN DEAN, wife of Mr. Erastus Dean, late an assistant missionary at Brainerd in the Cherokee nation.

This truly estimable and excellent woman offered her services for the missionary work in the summer of 1821, was married in the fall, and immediately set out with her husband for the field of their labors. Being seriously threatened with a pulmonary consumption, in the spring of last year, it was thought best that she should attempt a journey to the northern states for the recovery of her health. This

journey was commenced early in July; and, though she was extremely feeble, it evidently had a salutary effect, so that sanguine hopes were entertained of her complete restoration. Repeated colds, however, followed as they were by the prevailing influenza of last winter, gradually destroyed these hopes, and she sunk slowly and calmly down to the grave.

Mrs. Dean was born at Byfield, September 27, 1796. The principal traits of her character were piety, equanimity, good sense, and habitual industry. She was fitted by her education, manners, and disposition, to be a valuable and very desirable member of any Christian community, where she might reside. Feeling a strong attachment to the missionary cause, she cheerfully devoted herself to it, and never regretted that she had done so. Her sickness was induced by excessive labor and care; but as she considered this labor and care necessary, in her circumstances, she felt no misgivings on the subject; but deliberately said, after long experience of weakness and pain, that, in a similar case, she should cheerfully encounter the same hardships again.

While languishing herself, she heard, with truly Christian composure and fortitude, that her infant son, then in the family of her only sister, at Haweis, Cherokee nation, had been suddenly removed by death. During her illness, she had generally a strong desire to live, that she might resume her work among the Indians. But, as the will of God was disclosed, she acquiesced without a murmur, and committed the missionary cause, her husband, and her surviving child, to the merciful care of her Heavenly Father.

The character and manners of Mrs. Dean were such, as greatly to endear her to those friends of missions, who witnessed her last illness, saw her calmness and composure, and mourned her early removal from the sphere of usefulness which she occupied.

ANNIVERSARIES OF AUXILIARIES.

MAINE.—The First Annual Meeting of the *Cumberland County Auxiliary* was held at Minot on the 13th ult. A sermon was preached on the occasion, by the Rev. Benjamin Tappan, of Augusta.—Owing to causes, which, as we hope, will not exist hereafter, it has been impracticable for the Prudential Committee to send a Deputation to this, and to other Auxiliaries in Maine. A similar explanation is necessary, with reference to some other cases, in which a Deputation has not been present.

MASSACHUSETTS. The First Anniversary of the *Berkshire County Auxiliary* was held at Stockbridge, on the 14th ult., Hon. William Walker, of Lenox, President of the Society, in

the chair. After a sermon by the Rev. Sylvester Burt, of Great Barrington, and the Report of the Executive Committee, read by the Secretary, the Rev. Mr. Bailey of Pittsfield, the Society was addressed by Edward A. Newton, Esq., late from Calcutta, who attended in behalf of the Board, and the Rev. John C. Brigham, late Travelling Agent of the Board in South America. The audience was large. About \$1,500 were received by the Treasurer of this Auxiliary, during the past year.—“We deemed it a providential arrangement,” says Mr. Newton, “that the first anniversary of the Society should have been holden on true missionary ground, to wit, the spot, on which the heavenly minded Brainerd commenced his devoted and successful labors.”

The Fifth anniversary of the “*Palestine Missionary Society*” was holden in the first parish of Abington, on the 21st ult., Eliphalet Loud, Esq. President, in the chair. The customary sermon was preached by the Rev. Abel Richmond, of Halifax, and the Annual Report read by the Rev. Mr. Perkins, Secretary of the Society. At the close of the services, the meeting was addressed by the Assistant Secretary of the Board, and the Rev. Dr. Beecher, of Boston, who attended as a Deputation.—The different parishes within the bounds of this Auxiliary, having been, the past year, organized into Associations, male and female, according to the plan generally adopted, corresponding alterations were made, at this anniversary, in the Constitution of the Society. The collections for the year were about \$1,350.

NEW HAMPSHIRE.—The *Western Auxiliary of Rockingham County* held its First Anniversary at Hampstead, on the 21st ult., the Rev. John Kelly in the chair. A sermon was preached on the occasion by the Rev. Mr. Wells, of Deerfield, and the Report of the Executive Committee read by the Secretary, Rev. J. R. Arnold, of Chester. Addresses were then made by the Rev. George Cowles, Permanent Agent of the Board, and the Hon. William Reed, Chairman of the Prudential Committee, who attended as a Deputation. The Treasurer reported the receipts, during the year, at \$144.

The *Eastern Auxiliary of Rockingham County* held its First Anniversary at Kingston, on the 22d ult., at which the Hon. William Reed and the Rev. Mr. Cowles also attended, as a Deputation. Mr. Cowles preached the annual sermon, and the Report of the Executive Committee was read by the Rev. Mr. Cummings of Stratham, Secretary of the Society. The Treasurer reported the receipts at somewhat over \$600.—Resolutions were moved and seconded by the Rev. Mr. Cowles and the Rev. Mr. Willey, the Rev. L. A. Spofford and the Hon. Mr. Reed; of whom Mr. Cowles and Mr. Reed made addresses.

FORMATION OF ASSOCIATIONS.

MASSACHUSETTS.—In *Palestine Mission Aux.* Bridgewater. Trin. Soc. Gent. Asso. Rev. E. Gay, Pres. Dea O. Kith, V. Pres. Mr. M. Eddy, Sec. Mr. C. Holmes, jun. Treas. 4 coll.—Lad. Asso. Mrs. E. Gray, Pres. Mrs. B. Dyer, V. Pres. Mrs. F. Dyer, Sec. Mrs. C. Holmes, jun. Treas. 5 coll. Formed May 22.

DONATIONS,

FROM MAY 19TH, TO JUNE 20TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Addison co.</i> Vt. E. Brewster, Tr.		
Weybridge, Gent.	38	50
<i>Darnstable co.</i> Ms. E. Aux. so. B. Seabury, Tr.		
Orleans, Gent.	37	74
	La.	40 45
	Mon. con.	21 81
	La.	15 60—115 00
South Dennis, La.		
<i>Boston and vic.</i> Ms. C. Stoddard, Tr.		
Coll. at ann. meeting, June 1,	155	08
Old South, Gent.	864	99
	La.	211 00
Park Street, Gent. (in part.)	534	00
	La.	169 15
Union, Gent.	638	50
	La.	215 60
Hanover, Gent.	268	25
	La.	83 00
St. Paul's chh. Asso.	212	00
Mariners' chh. Gent.	20	00
	La.	13 00
	Indiv.	34 00
Scituate, Mon. con.	2	00
		\$3,411 47
Ded. expenses,		159 98
		3,251 49
Ded. am't. acknowledged in Herald for May,	476	00—2,775 49
<i>Cumherland co.</i> Me.		
North-Yarmouth, 1st par. Gent.	11	62
	La.	20 13

* Subscriptions yet to be paid in about \$500.

	Mon. con. for	
	Pal. miss.	25 28
Portland, La.	103	50—160 53
<i>Essex co.*</i> Ms. J. Howard, Tr.		
Andover, S. par. Jewish and hea. school asso. for Andover sch. at Bombay,		
	Gent.	30 00
Beverly, La.	84	80
	Mon. con.	60 00
	Gent. & La.	11 80
Boxford, 1st par. Gent.	15	00
Danvers, N. par. Gent.	50	00
	La.	27 57
S. par. Gent.	64	00
	La.	60 00
	Misses,	2 65
Essex, Gent.	71	11
	La.	50 85
Gloucester, Sandy Bay, Gent.	51	00
	La.	73 65
Hamilton, Gent.	24	54
	La.	30 00
Ipswich, 1st par. Gent.	31	00
Marblehead, E. C. Gent.	100	00
La. (of which fr. Mr. and Mrs. N. Houghton, to constitute the Rev. SAMUEL DAN, an Honorary Member of the Board, 50;)	101	00
Methuen, Gent.	15	75
	La.	15 35
Newbury, Belville, Gent.	33	30

* The sums received since January last, from Associations, &c. in this county, amount to \$4,019.16; of which \$2,469.68 have been acknowledged previously.

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Salem, S. so.	L.A.	20 20
	Gent.	53 25
L.A. (of which to constitute the Rev. BROWN EMERSON an Honorary Member of the Board, 50.)		
Tab. chh.	Gent.	84 00
	L.A.	142 35
	A friend,	157 65
	L.A.	1 60
Wenham,	Gent.	24 94
	L.A.	27 65
		1,519 48

Ded. expenses,		
Hampden co. Ms. S. Warriner, Tr.		6 50—1,512 98
Middle Granville,	Gent.	11 90
Springfield, Rev. S. Osgood, 2d pay.		

for Joshua L. Osgood in Ceylon, 10 00—21 90

Hartford co. Ct. J. H. Woodbridge, Tr.

East Windsor, N. so. Gent. 6 92

Enfield, L.A. Bible so. 30 00

Hartford, Rev. A. Lindsley,

Manchester, Oxford hea. sch. so.

for school in Bombay, 45 56

Suffield, 1st so. Mon. con. 10 00

West Hartford, L.A. 8 75

West Suffield, Gent. 8 57

L.A. 5 42

Windsor, Wintonbury so. Gent. 3 06—152 98

New London and vic. Ct. L. Allyn, Tr.

New London, La. 62 68

Old Colony asso. Aux. so. (The sum acknowl-

edged from this so. in the last number of

the Herald, instead of being only \$3, should

have been \$800. The error was occasioned

in the correction of the press.)

Orange co. Vt. Aux. so.

Chelsea, Contrib. 5 40

Coll. at cir. prayer meet'g, 2 14

Rockingham co. N. H. E. Aux. so. T. H. 2 28—9 82

Miller, Tr.

Brentwood, Gent. 12 50

North Hampton, Gent. 21 00

La. 18 50

Mon. con. 6 30

So. of chil. 4 25

Gent. 55 40

Gent. 15 12

Stratham, Gent. 7 50—140 57

Total from the above Auxiliary Societies, \$4,990 43

II. VARIOUS COLLECTIONS AND DONATIONS.

Abington, Ms. Fem. 8th pay. for Daniel

Thomas in Ceylon, 12 00

Albany, N. Y. J. I. Norton, 25 00

Andover, Ms. Av. of "Barley Wood," by Miss

Nicolson of Plymouth, 1 50

Attleboro, E. par. Ms. Fem. benev. so. 10 00

Augusta co. Va. Bethel benev. so. by J. P. Ha-

ven, 10 00

Bath, N. H. Mon. con. 9 00

Bedford, Ms. Gent. asso. \$3.74; La. asso. 39.89; 91 63

Belfast, Me. Fem. asso. 16 50

Berkshire, N. Y. Mon. con. 13 00

Blandford, Ms. H. Newell, a child, ann. dona. 2 00

Boscawen, N. H. Rev. Dr. S. Wood, 3; a fem.

friend, 2; 5 00

Boston, Ms. United mon. con. for Pal. miss. 55 50

Fem. Jews' so. for ed. Jewish chil. in Bom-

bay, 100; for trans. of Scrip. and cir. of

relig. books among Jews in Palestine, 100; 200 00

GERARD HALLOCK, (which constitutes

him an Honorary Member of the Board,) 100 00

An indiv. for South Amer. miss. (prev. rem.

819.12) part av. of *Retrospect*, 17.04; suspen-

ders, &c. 6.13, 23 17

A friend, for wes. miss. by S. Hubbard, 10;

schol. in Mason st. Sab. school, 1.73; av. of

\$27. bills of Eagle Bank and Hudson Bank,

7.18; a family, for hea. chil. 1, av. of beans,

&c. 2.63; 21 54

Brandon, Vt. Mon. con. 8 00

Brimfield, Ms. Mon. con. 13; a friend, 1; Mrs.

Vaill, a thank off. 2; chh. char. so. 50; 66 00

Brookfield, S. par. Ms. Mon. con. 3 70

Buckport, Me. Mon. con. 15; small chil. in Mrs.

S. Bames's school, for hea. chil. 1.54;	16 54
Buffalo Valley, Pa. Coll. on a m. card, by Cath-	
arine Hood,	34 00
Camden, N. Y. Mrs. M. Cobb, 50c. B. Cobb, 1;	1 80
Carleisle, Ms. Z. Spaulding, (out which for ves-	
miss. 4;) 9; contrib. 4.13; prayer meet. 7.82,	
by Rev. P. Litchfield,	21 00
Castleton, Vt. Mon. con. 9.17; fem. char. so.	
for a fem. sch. in Ceylon, 8;	17 17
Charleston, S. C. Rev. Prof. Dickson, by H. C.	
McLeod,	20 00
Chetford and } Ms. } La. asso. in presb. so.	
Dracut, } (of which to constitute	
the Rev. REUBEN SEARS an Honorary	
Member of the Board, 50;) 54 00	
Colchester, Ct. Benev. Band for Colchester fem.	
school in India, by Rev. J. Edwards,	40 00
Concord, Ms. Mon. con. by Rev. Dr. Ripley,	7 00
Cornish, N. H. Sab. school chil. for ed. hea. chil.	1 29
Cornwall, Ct. Rec'd. to For. miss. school,	
fam. June 1st, 1825, to May 31st, 1826 (exclu-	
sive of \$535.31, acknowledged in the Herald	
for Dec. and June last,)* 77 34	
Croyden, N. H. A friend, by J. Haven,	1 20
Cumington, Ms. S. Porter, 2d and 3d pay. for	
Seth Porter in Ceylon,	40 00
Danby, Vt. Fem. miss. so. for Pal. miss.	5 00
Danville N. Y. La. miss. so.	12 00
Danville Village, N. Y. Presb. so. by J. P.	
Haven,	15 71
Deerfield, Ms. Mon. con. in 2d par.	19 00
Donegal, Pa. Aux. so.	22 00
Dracut, Ms. Gent. asso. 24.43; La. asso. 41.14;	
mon. con. 20.68,	86 25
Dunstable, Ms. Gent. asso.	26 20
East Machias, Mr. Mon. con.	40 10
Elkton, Md. F. Henderson,	3 50
G., Females, for Pal. miss. by M. W.	1 12
Goshen, N. H. Rev. ABEL MANNING,	
(which constitutes him an Honorary Member	
of the Board,) 56 00	
Granville, Ms. H. Robinson,	2 75
Greenbush, N. Y. A friend, by T. S. Wickes,	5 60
Greens Farms, Ct. A friend, by Rev. E. W.	
Hacker,	9 00
Hamp. Chris. Depo., Ms. Northampton, a fem.	
friend, 20; a friend, 25c.; Northampton, char.	
so. 8.16; Fern, A. Frissel, for Dwight, 10;	
East Hampton, benev. so. for Payson Will-	
ington, 5.87; 44 28	
Hanover, N. H. Theol. so. in Dartmouth Col-	
lege,	12 50
Hartford, Ct. Young miss. so. 4th pay. for	
Louisa Hawes in Ceylon,	12 00
Hubbardston, Ms. A fem. av. of beads, by Rev.	
S. Gay,	4 50
Ithaca, N. Y. Mon. con. by Rev. J. Edwards,	28 50
Krene, N. H. Mon. con. by Rev. S. Barslow,	6 00
Lanaster, N. H. A fem. friend, by Rev. J. Wil-	
lard,	5 00
Lebanon, N. H. Mon. con. 29, S. Billings, 5;	
by Rev. C. Cutler,	34 00
Leicester and vic. Pa. Coll. on a m. card, by	
Miss S. Clarke,	20 00
Littleton, N. H. DAVID GOODALL, for wes.	
missions, (ah ch constitutes him an Honorary	
Member of the Board,) 100 00	
Longmeadow, Me. Mon. con. 18; la. ed. so. for	
Richard Salter Storrs in Ceylon, 12;	30 00
Lorrell, Ms. Mon. con. 16.64; Mrs. E. Wilson,	
1.25; 17 89	
Ludlow, Vt. Mrs. M. Fletcher,	20 00
Mayhew, Choc. na. So. of girls in Miss Burn-	
ham's school, in aid of the Bible so. in the	
girls' school, Ceylon,	10 37
Middleton, Vt. Gent. asso.	10 00
Milton, Ms. Abigail T. Bent, for hea. chil.	1 66

* The above amount was received from the following sources; viz. Bristol, Ct. a lady, 1; Brookhaven, N. Y. Benev. so. 8; Coopersdown, N. Y. Otago set. East Hope Factory, cent so. 8.69; Cornwall, Ct. a friend, 1.50; Danby, N. Y. J. Hyatt, 1; Geneva, N. Y. a friend, 2; Hartford, Ct. a friend, 5; Lebanon, Ct. 1st so. indiv. 1.50; Lenox, N. Y. a friend, 1; Millington, Ct. a lady, 1.25; New Marlborough, Ms. R. Cook, 5; New York city, For. miss. sch. so. 23; Norfolk, Ct. Mrs. S. Battell, 5; a friend, 2.00; Richmond, Ms. 1st so. 1.15; Sherburne, N. Y. a friend, 1; Steubenville, O. J. H. Hallock, 5; Troy, N. Y. a lady, 5; Winstead, Ct. W. Holmes, 1; Total, \$77.34.

Nelson, N. H. Coll. 13.63; e. box, 2.38; a friend, 6.50;	22 71
Newark, N. J. Mon. con. in Rev. Mr. Ford's so. by J. P. Haven,	15 84
Newburyport, Ms. Mrs. E. L. B. Wright, for David Stickney in Ceylon,	12 00
New Hartford, Ct. La. Jews' so. for the Jews, by Rev. G. Cowles,	16 12
New Haven, Ct. Second pay. for the Arabian school at Beyroot, by Miss A. Dunning, 50; fem. miss. asso. 45;	95 00
New York city, Pray. so. in Rev. Mr. Dubois' chh. 7th pay. for Wisconsin Volk. by J. P. Haven,	12 00
Norridgewock, Me. Juv. so. 6th pay. for Josiah Feet in Ceylon, 12; mon. con. 12,	24 00
North Carolina, J. and N. McNeal, and three other gent. by A. C. Gibbs,	10 00
Northfield, Me. Mon. con. in Trin. so. by Rev. F. Griswold,	2 00
North Wrentham, Ms. C. box, by Rev. M. Thatcher,	4 25
North Yarmouth, Me. Mon. con. 11.4; gent. asso. 18.29; la. asso. 20.67; to constitute the Rev. CALEB HOBART an Honorary Member of the Board,	50 00
Norwich, Ct. Mrs. H. Lathrop, by A. P. Cleveland,	12 00
Ovid, N. Y. Mon. con. in 1st Presb. cong.	20 00
Palmer, Ms. Mon. con. by Rev. H. H. F. Sweet,	8 00
Pal. Miss. So. Ms. E. Alden, Tr.	
Randolph E. par. Gent. 26.10; young gent. 20; Weymouth, N. par. Gent. 75.17; La. (of which to constitute the Rev. JOSIAH BURT an Honorary Member of the Board, 80;) 62.84; North Bridgewater, Gent. 60; La. (of which for John Porter, Daniel Huntington, and Mary H. Huntington in Ceylon, 35;) 76.86; la. in chh. 10; Mrs. S. Naves. 10; Abington, 2d par. Gent. 71.67; La. (of which to constitute the Rev. DANIEL THOMAS an Honorary Member of the Board 80;) 77;	480 64
Pepperell, Ms. Gent. asso. 31.93; La. asso. 48.25;	77 18
Pike, Pa. By H. Hooker,	6 24
Pittsfield, Ms. Mon. con.	36 00
Reading, S. par. Ms. Mon. con. 17; mater. asso. for For. miss. sch. 3; J. Damon, 6,	26 00
Rehoboth, Ms. Fem. benev. so.	22 42
Richmond, Ms. Aux. Jews' so. for Pal. miss.	24 40
Salem, Ms. Mon. con. sou. so.	12 47
Salisbury, Ct. Fem. for. miss. so. 10; La. asso. for hea. youth, 16.75; (and Eagle note, 2.11);	26 75
Savannah, Ga. Chil. in Miss Spaulding's sch.	5 25
Seekonk, Ms. M. box of Rev. J. O. Barney,	80
Sempronius, N. Y. Coll. in the cong. chh.	5 00
Sheldon, Vt. Fem. asso. by H. Jones,	31 53
Smithtown, L. I. P. Buffett, by J. P. Haven,	3 50
Southboro, Ms. A friend, by C. Perry,	80
Southbridge, Ms. Mon. con. by Rev. J. Park,	5 94
South Reading, Ms. Fem. cent so. to ed. hea. chil. at the west.	18 06
Stoneham, Ms. Fem. char. so. for hea. chil. at the west, 7.03; Rev. J. H. Stevens, for Sand. Island. miss. 5;	12 03
Sunderland, Ms. Mon. con. 12; young la. benev. so. 12;	24 00
Taneytown, Md. S. I. by S. C. Cooper,	5 00
Thetford, Vt. Eighth school district, by T. Hopkins,	5 00
Troy, Ms. A. Mason,	2 00
Union Village, N. Y. M. Cowan, by J. P. Haven,	30 00
Uxbridge, Ms. (La. of which for Samuel Judson in Ceylon. 12.)	33 52
Waterford, Vt. Farmers' and Mech. miss. so. 8.58; a friend, 1;	9 58
Wellfleet, Ms. Fem. asso.	9 24
Westboro', Ms. Mon. con.	20 00
West Bridgewater, Ms. Fem. aux. so.	3 50
Westfield, Ms. Mon. con. for Sandw. Isl. miss.	40 63
West Newbury, Ms. Parents' thank off. 10; fem. so. in 2d par. for pro. Christianity among the Jews, 11;	21 00
Wheeling, Va. Crab apple and forks cong. by Knox and McKee,	17 50
Wilbraham, Ms. A. Hitchcock,	10 00
Williamstown, Ms. J. P. Whitman,	12 00
Wilmington, Ms. Gent. asso. 14.90; La. asso. 46.60;	61 50
Winchendon, Ms. Mon. con. 11.03; young men's so. for Levi Pillsbury and Eber. L. Clark in Ceylon, 20;	31 03
Winchester, N. H. Mon. con. 10.11; fem. cent	

so. 1.26;	11 31
Waburn, Ms. La. asso.	77 65
Walcott, Vt. G. M. Taylor,	50
Woodbury, N. J. Mon. con. 10; fem. aux. so. for Henry Martyn, 7;	17 00
Unknown or purposely concealed by the donors;	
A friend, for the school fund,	5 00
A friend, for Samuel Judson in Ceylon,	30 00
A friend,	160 00

Amount of donations acknowledged in the preceding lists, \$8,335 65.

III. LEGACIES.

Ashfield, Ms. Part of Legacy of the Rev. Alvan Sanderson, dec'd, for the education of heathen children in this country, by T. White, Exr.	100 00
Brimfield, Ms. Miss Lucy Bishop, dec'd, to constitute the Rev. JOSEPH VAILL, an Honorary Member of the Board,	50 00
Mrs. Mabel Kirtland, dec'd, by Rev. J. Vail,	15 00
Hartford, Ct. Mr. Joseph Rogers, dec'd, by S. Terry, Exr.	200 00
Rehoboth, Ms. Miss Pamela Abell, dec'd, by Rev. O. Thompson,	5 00

IV. PERMANENT FUND FOR CORRESPONDING SECRETARY.

Mayhew, Choc. na. Miss Anna Burnham, part av. of property, by J. W. Robbins,	18 00
Sandwich Islands, L. Chamberlain, div. on bank stock,	26 87

V. PERMANENT FUND FOR TREASURER.

Sandwich Islands, L. Chamberlain, div. on bank stock,	26 88
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VI. MISSION COLLEGE IN CEYLON.

Chelsea, Ct. A friend, m. f.	75 00
Unknown, A friend,	35 00

VII. DONATIONS IN CLOTHING, &c.

Abington, 2d par. Ms. A small bundle, fr. Miss C. Whitmarsh, for P. Ralli.	
Albany, N. Y. A box.	
Cambridge, Vt. A box, cont'g 7 reams of paper, fr. J. Slater.	
Dublin, N. H. Sundry articles, fr. Miss P. Hinds, for Sandw. Isl. miss.	
Granville, Ms. A box, fr. ladies, for Elliot,	36 68
Hamp. Chris. Depos. East Hampton, 23 1-2 yds. flannel, fr. fem. benev. so.: Hatfield, sundries, fr. Mrs. L. Graves; Stafford, Ct. sundries, fr. females; Worthington, sundries fr. char. so.	
Nelson, N. H. A box, fr. fem. benev. so.	26 65
Newbury, Vt. A box, for Rev. H. Woodward, Ceylon.	
Pittsburgh, N. Y. A box, fr. juv. so.	
Portsmouth, N. H. 7 pr. shoes, fr. R. Kittridge,	9 00
A bundle, fr. a friend, for Malta.	
Randolph, Ms. La. asso. in 1st par. 2 Bibles.	
Rochester, Ms. A box, fr. in. miss. read. so. in 1st par. for For. miss. sch.	13 75
Shoreham, Vt. A box; a bundle, fr. Mrs. A. Stanley.	
Townshend, Vt. A bundle, fr. la. char. so.	
Wapole, N. H. Clothing, &c. fr. fem.	4 04
Unknown, A box.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.

Note. The sum of \$24.50, acknowledged in the Herald for May, under the head of Hillsboro' co. Aus. so. as from the Presb. so. in Greenfield, was from the Asso. in that place.